TRAVELS IN KASHMIR
LADAK,ISKARDO

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THE COUNTRIES ADJOINING THE

MOUNTAIN-COURSE OF THE INDUS

AND

THE HIMALAYA, NORTH OF THE PUNJAB

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TRAVELS IN KASHMIR.

CHAPTER I.

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TRAVELS IN KASHMIR,

LITTLE TIBET,

&c. &c.

CHAPTER I.

At the village of Suru, not far from Bowun, is a well-sculptured figure of Sri, the Indian Ceres, or Lucksmi, as the goddess of plenty, in black marble, and about two feet in length, being the best specimen of the kind that I know of in Kashmir.

Proceeding along the northern side of the Karywah of Islamabad, we arrive at the place where the higher ranges begin to descend upon it; and at this spot alone, near the highest end of the valley, the most ungeological would be convinced of its having once contained a lake, as the remains of beaches formed of shingly conglomerate, are to be seen there deposited in horizontal layers, and resting upon distorted limestone strata. But I have before noticed this place, in my general remarks made upon entering the valley.

Close at hand are some small ancient excavations in the limestone-rock, even with the ground, but not displaying any ornamental sculpture. They appear to be made for shelter rather than for any other

purpose; at least I was not able to discover one. Above them is a porch, elevated on the perpendicular face of the rock in which it is cut. The old pathway has been much injured, and I clambered up with some difficulty. Within is a small antechamber, from which a few steps lead into another excavation behind it; but I was deterred from going beyond the entrance, by the stench arising from the innumerable bats that I disturbed, which was rendered absolutely insupportable by the great heat of the weather. The Musalman, I may here remark, says that the bat was originally formed from a piece of clay, which Jesus Christ was accidentally moulding with his fingers, and that God gave it life afterwards, for the sake of its divine maker.

The excavation, is a dark and dismal-looking place, well suited to the purposes and trickery of priestcraft, which I have little doubt from its appearance were in full play within and near it. Perhaps this is the unfathomable cave which Abu Fuzl says is on one side of the springs of Bawun. On the ground, are the ruins of two Hindu temples, of the same shape as the interior building of Martund.

The fine strath which I was ascending was the Pergunah of Kahawa, or Kaurah Parah. Kahawa signifies the left, and Parah is a corruption of Pergunah. Duchin signifies the right, and Duchin Parah, is on the right side of the river Lidur, which flows downwards through the strath, to bear to a junction with the Jylum, about three miles above Bij Beara. It is a very large river, inferior only to the Veshau, and when swollen with rain or melted snows its flood rushes down towards the plain with great impetuosity.

Harput Nag, or the Bears Spring, may be visited

either from or on the way to Eysh Makám. It lies at the extremity of a strath that well deserves its name, being covered with the wildest jungul. I saw a wild cat, and my dogs unharboured a young bear, at which I got a snap shot; but he escaped to the mountains, by shuffling away at a pace I could not have given him credit for. The place is remarkable for its copper-mine, which formerly gave employment to numbers of workmen; but such is the arbitrary and oppressive nature of the Sikh rule that it is not now worked at all Sher Singh, when governor of the valley, tried all he could to induce the people to resume their labours, but without effect. When compelled to work they will bring the demanded quantity of ore, but take particular care that it should produce little or no metal, and their masters know nothing about the matter. It is useless to attempt to punish them: the unfortunate Kashmirian is quite aware that his wages would probably not be paid, that the produce of his labour will nevertheless be taken, and that the display of a little will be the sure incentive to a demand for more; and these are reasons far more cogent than those that cause a strike amongst European operatives.

I entered what I was informed was the principal mine. It extended into the quartzose rock, in a slanting direction, for not more than twenty-five yards. The interior was much coloured by a nitrate of copper. I procured what purported to be specimens of the ore, but suspect that they were not of the best.

The long building at the village of Eysh Makám,* which encloses the shrine of a saint, is conspicuously

* The delightful halting-place or residence.

situated, on the lofty left bank over the Lidur, and is seen from a great distance. Zyn-u-Din,* for such was his name, was one of the four principal disciples of Shah Nur-u-Din,† of whom more anon, and for about twelve years before his death he lived in a cave, which I have seen, at a village near Litur in Duchin Parah. He then, in imitation of the prophet Ali, told his disciples not to follow him, said that his end was approaching, and enjoined them to place a tomb to his memory where his staff should be found. It was discovered in a low and narrow cave at Eysh Makám, and the tomb lies in a nook at the extremity, distant only a few paces from the mouth. His body, they would have the world believe, was never found at all.

After a wild and beautiful ride through the woods and along the banks of the Lidur, I reached the once large and flourishing village of Butakot; and thence proceeded, in the same day, to Gunysh Bul, or the place of Gunysh or Ganesa, the only son of Siva and Parbuti, and whose name is said to be the same as that of Janus. It owes its celebrity to a large fragment of a rock, that lies in the torrent of the Lidur, and has been worn by it into what none but a Hindu would discover to bear the faintest resemblance to the head of an elephant, with which Gunysh is always represented: a trunk and a pair of ears and eyes had been added by the painter's hand. The Pundit, who resides in a house on the spot, admitted that he had long sought the favour of the god, but that he had rarely given a favourable answer to his prayers.

Just before reaching Gunysh Bul, the strath

* The ornament of the faith. † The light of the faith.

narrows to a defile; but it there again opens upon a triangular plain, about a mile in length, and bounded on all sides by beautiful slopes, covered with forests or carpeted with verdure, and rendered grander in appearance by the aspect of the snowy peaks seen at the upper end of it. On the left of the way to Palgám is an old Hindu ruin, of the usual shape, commanding a prospect of the greatest beauty and snugness; and behind it is a bed of gray marble, in which I found some copper ore.

Palgám, or the shepherds' village, is composed of log houses, romantically situated at the head of the valley, where two defiles meet. That on the left leads to the Duras pass, joining and following, I believe, the course of the Sind river. It was always a favourite haunt of the Gulubans, or robbers, as already mentioned, who made use of this wild mountain-defile to escape from the pursuit of justice. A stream descends from it to Palgám, and there joins the Lidur, which comes rattling down the larger valley on the right, at the end of which are seen the snowy mountains on the way to Umur Nath. I remember trying hard to get near enough to three fine eagles that were sitting on the green slope above Palgám; but they rose, and circled away amongst the mountains, utterly regardless of the small shot from my double barrel.

The ceremony at the cave of Umur Nath* takes

* Umur signifies the immortal, and Nath is a Sanscrit word applied to the principal Hindu divinities, as lords and masters, chiefly to Vishnu or Krishna, and occasionally to Siva, and also to the place where they are worshipped and supposed more particularly to reside. The name prefixed is sometimes that of the place, sometimes that of the builder of the shrine. There are innumerable Naths in India, and those that are known in one place are not known in an-

place on the 15th of the Hindu month Sawun (28th of July). Previously to that day not only the Hindus of Kashmir, but those from Hindustan, of every rank and caste, may be seen collecting together, and travelling up the valley of the Lidur towards this celebrated cave,—which, from his description, must have been the place that Bernier intended to visit, but was prevented.

The account of Umur Nath, as written for me by a learned native of Kashmir, is as follows:

The Angel of Death appeared to the divinities, and told them that he would destroy them. They were much troubled at this threat, and proceeded to the place of abode of Soami Shurji—that is, of the Lord Siva—and entreated his protection. Siva appeared to them with a bright and pleasant countenance, and showing them great favour, and inquired into their state and circumstances with much anxiety. The divinities represented that the angel of death was at enmity with them, and that they dreaded his power. Upon which Siva, of his great mercy and kindness, bestowed upon them the water of immortality, by which they were freed from the persecution of the angel of death. Siva afterwards again went to his devotional abstractions at his abode, and was again sought for by the divinities, but they could not see him. They were therefore in great distress, and lifted up their hands in prayer, and entreated him to show himself to them; whence the pilgrimage and the prayer at Umur Nath. The former, it is added, is called Linga-Kar.

other: Kashi Nath is the old name of Bênares; Jaganath is Krishna, as the lord of the universe; and Somnath is, I suppose, that of Soma, the moon—a male Deity in the Hindu catalogue.

After performing their ablutions and prostrations at Gunysh Bul, the pilgrims proceed to Palgám, and thence follow up the defile on the right; the snowy peaks on the further side of the lake of the Shisha Nag* appearing in the distance. The only dwelling to be found on the way beyond Palgám is about three miles thence, up the defile. I slept here. Afterwards the path, though worn by the pilgrimages of ages, is rocky and fatiguing. The people first stop and perform their ablutions at a part of the stream about a mile above Palgám.

At Nil Gunga, or the blue water, they again halt to wash and make their vows and their offerings to the stream, and again in the Umur Veyut,† about sixty yards, as I was informed, below the cave itself. A second and steep ascent begins from Chundan Wareh;‡ after which the pilgrims find themselves in a long open valley formed between the mountain peaks, rising to a thousand feet above it on each side; the valley itself being elevated above the limit of forest, and divided lengthwise by the deep and rocky cliff through which flows that branch of the river that runs from the Shisha Nag. It was late in the season, after my return from Tibet, that I made a desperate attempt to reach Umur Nath, and my Kashmirian Kulis suffered so severely from a night bivouac on the summit of the pass I have just mentioned, in consequence of there being an in-

* The glassy or leaden lake; otherwise, the name of the serpent so called, in attendance on Vishnu.

† The immortal stream.

‡ The place of sandal-trees, of which, however, I believe there are none in Kashmir.

sufficiency of firewood, that I was forced, however reluctantly, to abandon the attempt. Before, however, I again descended the hill, I pushed up the stream to the Shisha Nag, about two miles in advance of the spot where we had passed a most miserable night. I found it to be a small lake, about one-third of a mile in diameter, lying chiefly in a punchbowl formed by the nearly perpendicular precipices of a limestone ridge, whose strata up to the summits were as much twisted and distorted as those of the hills about Shahbad, rising from the plain of Kashmir, and with which they were most probably once upon a level, having been formed, to all appearance, during the same periods of time.

The Sona Nag, or the Golden Lake, is a small one, lying but a short distance over the hills, on the side of the stream opposite to that where we bivouacked. The incipient Lidur flows from the Shisha Nag; and, although I was prevented from seeing Umur Nath, I felt that my fatigue was in some measure repaid by having thus reached that source of the Jylum, which must be considered as inferior only ir size and volume to that in the Kosah Nag, on the opposite Panjal.

The last encamping-place of the pilgrims is an elevated plain, distant one day's march from the Shisha Nag; after which they cross another ridge, and descend to Umur Nath. A vast multitude of men, women, and children advance towards the cave, at an hour appointed by the attendant, the Brahmins first divesting themselves of all clothing, excepting some pieces of birch-bark which do duty for fig-leaves. The cave is of gypsum (I am in possession of specimens

brought thence), and shaped like a divided cone, facing to the south, and being (so I was informed) about 30 yards in height, and 15 or 20 in depth. I rather believe that there are stalactites in it, and that large icicles are formed from them, so as to connect the bottom of the cave with the roof. When the pilgrims arrive there they commence shouting, clapping their hands, and calling upon the Deity (Siva). Asra durshun payareh—"Show yourself to us," is the universal and simultaneous exclamation and prayer of prostrate thousands. The cave is much frequented by rock pigeons,

> "Speluncâ subito commota columba."
>
> *Æneid*, lib. v., 213.

who are affrighted by the noise, rush out tumultuously, and are the answer to the prayer. In the body of one or other of these, resides the person of their divinity, and Shur or Siva, the destroyer, and the all-powerful, is considered to be present and incarnate as the harmless dove. If there happens to be no pigeon in the cave at the time, the pilgrims are much disappointed, though I could not learn that they augured any thing particularly bad from its non-appearance. The Fakirs and Bramins, at all events, make a good thing of it; their maintenance is an inculcated duty, and they grow comparatively rich by the presents they receive during the expedition.

It is well known that if a Hindu die, and the widow is not burned she cannot marry again. A kami dand* is a Hindu woman, who, having lost her husband, and being unable to marry again, is devoted by her friends to the service of the god. For this pur-

* *Kam*, alms—*dand*, given.

pose, on her way with the pilgrims to Umur Nath, she gives away alms to the fakirs, and before she returns she stands a chance of becoming the mother of a son named Pann. Satis, I have elsewhere remarked, are rare in Kashmir, there having been two only in the time of Sher Singh, and one in that of Kupar Ram.

The dove, I need scarcely remark, has often figured as a metaphor, and as a tenement and receptacle for divinity, both in sacred and profane history. Æneas invokes the assistance of his mother, immediately before his descent into the infernal regions, and is answered by the appearance of her doves.

> "Vix ea fatus erat, geminæ quum forte columbæ,
> Ipsa sub ora viri cælo venêre volantes,
> Et viridi sedêre solo. Tum maximus heros
> Maternas agnoscit aves, lætusque precatur:"—
> &c. &c.
>
> *Æneid*, vi. 190.

Semiramis was said to be changed into a dove,* and she was afterwards worshipped in Assyria, under the shape of a dove. Mr. Maurice thinks,† "that Ninus and Semiramis are Vishnu and Siva, under the forms of doves, and that Siva assumed the form of a dove to regain the affections of Parbuti, who had left him in a fit of jealousy.

The dove has also been called on by the Musalmans to dispense with its natural timidity, in aid of their prophet, and to build its nest in the cave where Mahomet took refuge upon his flight from Mecca.

Solomon, in his song, addresses the dove in the clefts of the rocks, chap. ii., v. 14; and Jeremiah, chap. xlviii., v. 28, advises the Moabites, because of their pride, to "leave their cities, dwell in the rock, and

* Ovidii Metamorph., "Semiramis in Columbam."

† *Vide* "Ancient History of Hindustan."

be like the dove that maketh her nest in the side of the hole's mouth."

The analogy may, perhaps, have been accidental. Although the account of the pilgrimage, as detailed above, be redolent with ignorance, superstition, and priestcraft, yet, at the same time, I could not help thinking of the dove of the ark, and of the wilderness, of our own sacred writings; and of the

> ——— "Spirit, that from the first
> Was present, and with mighty wings outspread,
> Dove-like sat brooding on the vast abyss."
> *Par. Lost,* book i., v. 19.

The dove has always been the emblem of peace; the sublime and the preternatural have always been the concomitants of the wilderness; solitude, accompanied by any extraordinary degree of remoteness, has often been a cause of sanctification, and the more wild and gloomy the locality, the better has it been thought qualified to become the peculiar residence of a God.

But surely such a custom as is here detailed, and which, in all probability, must have existed for ages before the coming of Christ, is not to be looked upon in the light of a mere augury from the flight of birds, or an attempt to find out whether Siva be or be not propitious, by his deigning to be present or absent, as a dove in its natural habitation. A thinking and unprejudiced mind would rather be induced to consider whether it were not, partly at least, founded on some original revelation made to the inhabitants of this earth by their Creator,

> "Informing them by types
> And shadows, of that destined seed to bruise
> The serpent, by what means he shall achieve
> Mankind's deliverance;"—(*Par. Lost,* book xii., v 232.)

and to recognise in the whole account no power-

less addition to the numerous presages of incarnation and redemption, corroborative of the Mosaic records, which have been noticed by all writers on the religion of the Hindus, as dimly distinct amongst the dark confusion and anachronisms of its history, and which have disappeared before the exertions of science, or are still awaiting their absorption in the sure but slowly advancing light of Christianity.*

The Pergunah of Duchin Parah is usually considered to contain a greater variety of game than any other part of Kashmir. The ibex or kyl may sometimes be seen in abundance amongst its crags. A species of musk-deer, found also in little Tibet, where it is called the Hlā, is not uncommon. I never saw one alive, but the hair of a skin in my possession was of a dark-reddish mouse-colour, exceedingly thick, and an inch and a half in length, and much resembling in texture that of the American elk. The finest musk comes from Khoten between Yarkund and the frontier of China Proper.

The Tyhr of the Chur mountain near Simla, here called the Tsaghul, is very common in Muru-Wurdwem and Kishtawar, where it is called the Kras. I believe also that the Serau, or Buz-i-kohi (mountain goat) is also found there, the Gural, or Himalaya chamois, and the Kakur, or barking deer, is seen between Kashmir and the plains. The Hanglu, or stag of

* Ce que je me propose dans cette lettre, monseigneur, est seulement de vous mettre devant les yeux, et de rapprocher les vues des autres quelques conjectures, qui sont ce me semble capable de vous intéresser. Elles vont toutes a prouver que les Indiens ont tiré leur religion des livres de Moyse et des prophètes, que toutes les fables dont leurs livres sont remplis n'y obscurcissent pas tellement la vérité quelle soit méconnaissable.—*Lettres Edifiantes, de quelques missionaires de la Compagnie de Jesus*, Recueil 9, Paris edit. A.D. 1713.

Kashmir is nowhere more plentiful than in Duchin Parah, to which country, it is, I believe, confined; and, although I have been told that it is seen in Kishtawar, I have some doubts as to its being found on the east bank of the Chunab. Dr. Falconer informed me that he considered it as a new species, and as the nearest link that had yet been found between the rusas and the red deer of Europe. The general colour of a lame and tame stag that I saw at Islamabad was that of light ginger. It stood thirteen hands in height, its horns have one or two brow antlers, and are divided into two, three, or four points on the top; but on all that I have seen, there has been (and which seems to be a peculiarity) but one other antler, and that is one which rises from the centre of the beam. To judge from those I have seen, I should not think the horns, although larger than those of a red deer, to be so large in proportion to its size as those of the latter species, which, in general appearance, it more resembles than any other I am acquainted with. It has an egg-shaped excrescence in the skull, on the forehead, which is common to many of the deer kind. Its calf is beautifully spotted. Its horns are used in making ornamental rims to saddles; slips of it are softened by soaking in running water for a few days, and are then nailed on. This fine stag is a noble ornament to the elevated parks and pine-forests of Kashmir, but I believe that the extent within which he is found is very limited, and that his "habitat" is bounded by the mountain ranges around the south-east side of the valley. In the winter time it often makes its appearance in the plains of the valley, the skirts of which are generally pretty full of game that has been driven downwards by the snow.

The bear (excepting the Polar bear in its own peculiar regions) is, I should think, nowhere more common than on the mountains around Kashmir; and, one, at least, may usually be seen in the course of an evening's ride, near the wooded slopes that descend from the mountains. There are two species, the brown and the black. The brown bear is the female, and its male (I have seen them in pairs) is of light dirty yellow colour, dashed with red about the neck and shoulders. The latter is frequently brought down into the plains of the Panjáb and Hindustán, by those who gain a living by exhibiting them. A large male yellow bear, when standing upright, is between six and seven feet in height. He will usually move from the sight of a man unless attacked, when he will turn upon his enemy with great ferocity.

The black bear is much smaller, and less common, his hair is much shorter, and he has a white collar round the neck. He is much more to be dreaded than the other species, being very likely to attack; and he takes no denial when once enraged. It is said that at particular seasons the brown bears descend in parties, and rob the fruit-trees. They are numerous enough, and the story seemed not to be without foundation.

The wolf is not very common; the hyena is still less so, and I much doubt whether there are any in the valley. The leopard and wild cat are common, the former chiefly in the mountains. It is probable that the tiger-cat is also found there, being known in the Himalaya generally. Jackals are common, and when travelling in the valley, I have seldom passed a day without seeing a fox; not the little gray leading article of Hindustan, but the large full-brushed Mel-

tonian. My English terrier frequently unkennelled one in the deep ravines on the Karywahs, and he usually ascended its banks, and broke away over the open country, at a pace that few native greyhounds could long afford.

The otter is very common in the ruins of Kashmir, occasionally inhabiting even the old wooden piles which support the bridges close to a town. Its name throughout the mountains is Udur, and in Persian it is called the Sug-i-ab, or the water-dog. It is killed for its skin. The flying squirrel is also common in Duchin Parah.

One of the most singular facts connected with the natural history of the valley, is that of there being no hares there. As a sportsman I could not have believed it to be the case, as I have nowhere seen more likely ground. I am assured that they do not exist there, and I have never seen one myself, although I have traversed every quarter of the valley. It is probably too cold for the Indian hare; and that of the little Tibetian valleys is an Alpine hare that has its dwelling amongst rocks, sand, and Tartarian furze. I should think that the European hare would thrive very well there.

I have seen the common stoat or ermine, and from description I imagine that the martin-cat is also found there. I have seen the porcupine at Dodah, near Kishtawar, so that it is most likely a Kashmirian animal; also the gravedigger of India, or an animal that much resembles one that is known in the valley. The Monal or Impeyan pheasant is, I believe found in Kashmir; there is also another kind called the Jungul fowl, but I do not know

whether their jungul fowl be not the kalij pheasant of the Simla mountains. I never saw a monkey in Kashmir, although I have seen them on the Banihal road, two or three days from the valley.

The large bird called Kubuk Deri, or the royal partridge, in Persian, and Bura, or the great bird, in the Himalaya behind Simla, inhabits the snowy Panjals on both sides of the valley, but is more common in the Tibets. This magnificent partridge is about five times the size of the common English bird, and is generally of a gray colour, the feathers being edged with light reddish-brown. I had several of them alive, and am confident that they might be brought down the Indus to England, as they thrived well so long as I looked after them myself. I brought three black partridges, or francolins, with me from the Indus; two died entirely from accidental causes; the third, a cock bird, is alive and well, in the Zoological Gardens, Regent's Park. I attribute their living to having been kept in a roomy circular basket, open only at top, so that they could see nothing around them. I fed them only with wheat, and gave them plenty of water. The late Mr. Bullock, of the Egyptian Hall, once told me, as a general rule, that a bird cannot be stifled. I believe that in this way the black partridge could easily be brought to England, and I recommend any traveller in Syria, where it is also found, to procure some, and bring them with him. They would breed well, and be a most important acquisition to a preserve, as they do not lie in coveys, but generally rise singly. The dry sedgy ground and fern of the New Forest would suit them admirably.

The only other species of partridge found within the boundary of the valley is the common chickor, or Himalaya red-leg. It is very strange that neither the black nor the gray partridge of Hindustan have found their way into the valley through the Baramula pass; in which, at three days' march from the entrance of the valley, I have seen both hare and black partridge. I can attribute this circumstance only to the difference of climate; and yet the black partridge is common enough in Kishtawar and the neighbouring countries, where it remains when the snow is on the ground.

I have shot the common quail in Little Tibet, but have never seen one in Kashmir. There is, therefore, a great scarcity of game in the plains of Kashmir; and the sportsman must go into the mountains in search of it.

Waterfowl, however, of every species, are very numerous in the winter months. They come from Yarkund and Mogulistan, in order to avoid the cold of the more northern regions, and depart as soon as the spring recommences. Bald coots and moorhens or dabchicks breed on the sedgy margins of the lakes, and some few ducks remain for the same purpose. The sarus, or gigantic crane, is often to be seen in the marshes near Hakrit-Sar, and the heron is very common.

I have never seen a bittern there, but have seen woodcocks upon two or three occasions. I believe that they breed there, near the snow, having once flushed a young one in the forests on the Western Panjal. Snipes and jacksnipes are plentiful in the cold weather. A small species of pelican, closely re-

sembling the cormorant in appearance, is common on the river. I had taken no particular notice of it, but a skin of one was procured by Dr. Henderson, whom I have elsewhere mentioned, and after whom it was deservedly named.

The common eagle, and a smaller species, are found in the valley. I have shot two of the latter kind; it is known in Europe as the *aquila Bonelli*, and is a very bold and fierce bird. There is a living specimen in the Zoological Gardens, Regent's Park.

The byri, or peregrine, and the churk falcon, or lanner, are also to be seen in Kashmir. The cuckoo (called the gowk in the North of England) is called the *byal-kuk* in Kashmir: *byal* signifies seed, and the farmers say that its note tells them to cast seed into the ground.

The magpie is common in Little Tibet, but I never saw one in Kashmir. Ahmed Shah of Iskardo told me that it was thought lucky if one lived near a man's house.

The hoopoe, the mina, and the blue blackbird of the Himalaya, whose short but flute-like notes are amongst the sweetest that are produced by the feathered tribe, are common enough.

The nightingale is not found, I think, even in Afghanistan; but they swarm in Persia. The bulbul of Kashmir* is a sorry substitute for the European songster; his note resembles that of the English blackbird, but is by no means so full and musical. He is about seven inches and a half in length—bill, head, and legs black—general colour of plumage,

* Ixos Leucogenys.

olive-greenish brown, with a white spot behind the eye, and white tips to the tail feathers; on the head is a black pointed crest, beautifully curved forward, like the plume of a helmet; his manners are those of a tomtit, quarrelsome and noisy, but amusing and very bold, as they will sometimes come into a room where a person is sitting. He differs from the bulbul of the plains in having a yellow patch under the tail, whereas that of the latter is red; and in the hills between Kashmir and the plains the spot is of a transition colour, between red and yellow. The species of wagtail called the *Enicurus maculatus*, black and white, with a forked tail, is found in Kashmir, but is more common between the valley and the plains; and the creeper, called *Tichodroma Phœnicoptera*, is found throughout the whole of the Alpine Panjab, and displaying the delicate scarlet patch upon its gray wings, as it flits over the perpendicular banks, with the movements of a butterfly rather than a bird. It is found, I am informed, in Spain.

The boa constrictor is known in Kashmir, where it is called the Ajda—Mar is a generic name for a snake, but applies particularly to a species about five feet long, much resembling in general appearance the common snake of England, and like it, I believe, harmless; I have seen it in the meadows, and also swimming in the river. The gunus or aphia (οφις?) is said to be very poisonous; it is about a yard in length, and very thick, and its appearance altogether, I was informed, was very repulsive. It is found in rocky places on the eastern side of the valley. I was told of a small poisonous snake found in Duchin Parah only. This, or another kind, is some-

times termed the "gulawut," or collarer, because it is said to throw itself at a man's throat.

I returned from Duchin Parah by the large village of Kunzelwun.

Not far from Eysh Makàm the Lidur is divided by a large rock or hill of limestone, that rises in its bed, and along the low limestone bank on the northern side of the Pergunah. I could not but notice, and it is the only place where I have noticed it, that it had somewhat of the worn appearance of a beach whose shelves had been lowered by sudden subsidences, but not, however, so strongly as to weigh against the very numerous and certain marks of a gradual desiccation.

The rapidity of the Lidur ceases with the rockiness of its bed, which now lies in the soil of the valley, and at the place of junction, its dull and muddy stream is scarcely less than that of the Jylum itself, which from Islamabad to Baramula, meanders through the meadows on the lowest part of the valley, with a very slow stream, very smooth, not clear, and rather shallow, excepting when swollen by the melting of the snows in July and August. It then rises fourteen or fifteen feet above its usual level, overleaps its banks, and floods the whole country, often doing great damage, in consequence of the dams and sluices being out of repair.* The first thing that ought to be done with a view of bettering the agricultural condition of the valley, would be to restore them to the state in which they existed in the time of its prosperity. A piece of wood thrown into the stream at Kanibul, will float down to the city in about twenty-four

* A great flood happened in the time of Avante Verma. *Vide* Wilson's Essay. Asiat. Researches, vol. xv., p. 63.

hours. The distance being about sixty-four miles, it will give a rate of two miles and two-thirds in the hour; a calculation which is also justified by the appearance of the current. From Vetur Wulur to Islamabad, the river is called the Sanduren; thence to Baramula it is called the Jylum; in the pass it is simply called the Deriah, or the river, still retaining with the pundits its old name of the Veyut or Veyutusta (Hydaspes).

Bij Beara is built on the left bank of the Jylum, and now contains only about four hundred gable-ended houses, all bearing the aspect of decay, but still displaying a profusion of beautiful trellis-work, for which the place is famous above all others in Kashmir. Blankets of a superior description are also made there. The place itself is not very picturesque, but the view from it is quite the reverse, particularly in the direction of Islamabad. The Jylum here is about one hundred yards wide, and deeper than usual — perhaps ten or twelve feet in some places.

A description of the bridge will be that of all the bridges in the valley. Trunks of deodar, or Himalaya cedar (a wood said to be far more imperishable than the common cedar), are driven into the bed of the river, and quantities of broken rock and stone are dropped around them. On these are raised the foundations of the bridge, composed of alternate layers of broken stone and deodar trunks, the longest of which are uppermost; and on these are laid the upper timbers of the bridge, which alone form the road, no soil or pavement being placed over them.

The country around Bij Beara is somewhat bare of trees, but on the southern side of the river, which is opposite to the town, there is a fine grove of chunars that once overshadowed a garden. The remains of two or three Hindu ghats, or flights of stone steps, and of a Hindu worshipping-place on the north bank, attest the former prosperity of the place.

The lower classes of Kashmirians call the place by the name of Vej Vaara,—the B and the V being used indiscriminately, as by the Gascons, Spaniards, and Negroes. The best native authorities say that its name is strictly Vijaya Shur, or the City of the Victory of Siva; but the original name is more likely to have been Vijaya Para, the City of Victory. Beyond or upon the river, a king called Vijaya Bijiri existed B.C. 67.

I have already noticed the great temple which was said to have been built near Bij Beara, on the top of Samur or Sumer* Thung, the same hill, I believe, on which Kashuf or Kasyapa is said to have passed some time in religious abstraction, previously to the desiccation of the valley.†

A custom exists at Bij Beara, of the origin of which I could never procure a satisfactory explanation. About the 18th of June the Zemindars or farmers repair to Bij Beara early in the morning; an old man, in whose family is what is termed the name or office of Myla Maharajah (applied in burlesque), which signifies the great rajah or king of the festival, walks to the tomb of Baba Nasim, a Musal-

* Or perhaps, Soma, a name for the moon. † *Vide supra.*

man saint, and says a few sentences from the Koran; —and afterwards, the crowd of Mulahs and others who are with him, touch his garment, to which he is constantly responding "Khyr! Khyr!" (Be happy!) He then goes away without further notice. The assembled multitude then visit Islamabad and Sabibabad, and afterwards disperse.

The Veshau which is here a tranquil river, has been long since navigable for rice-barges, and flows northward until it joins the Jylum about five miles below Bij Beara.

Thence there is little worthy of further remark until we arrive at Wentipur,—so called from king Avante-Verma, and laid down in the maps as Bhyteepur, a name which I never remember to have heard, though it may exist. It is the old capital of Kashmir, now a wretched village, with the remains of an entrance-gate, composed of large rectangular masses of limestone. The ground-plan of the temple is still traceable by the stone-work that formed the base of the colonnade, resembling that at Martund. A few hundred yards distant are two other buildings in no respects dissimilar, which no doubt, if we are to judge by the heaps of fallen materials, were surrounded in the same manner.

Behind Wentipur, about 2500 feet above it, rises the peak of Dudina; and the mud and stone walls of the old town, long since forsaken in favour of Sirinagur, the present capital, cover the slope of the mountain for a considerable distance. The want of regular irrigation must always have been troublesome, but I should think that the town began to be deserted

when the temples were destroyed by Butshekan, or when the ground on which Sirinagur stands was first made habitable by draining.

Times are much altered since Forster in 1783 visited Wentipur, which he calls, I do not know why, Bhyteepur; and he writes that "the variegated view of populous villages, interspersed through a plain which was waving with a rich harvest, and enlivened by the notes of a thousand birds, filled the mind with harmony and delight." I was informed, that amongst the ruins at Wentipur was discovered a room or bath, in which was one of the everburning lamps of the ancients; but the story is, I should think, at least a doubtful one.

TRAVELS IN KASHMIR.

CHAPTER II.

Trahul—Residence of the Sikhs—Southern Slopes of the Himalaya—Effects of Aspect on Vegetation—Pampur—Hindu Temple—Plains and Saffron-grounds of Pampur—Cultivation of Saffron—Alexander in Kashmir—Warm Spring in the Mountains—Iron-Mine—Hindu Ruins—Enormous Pillar—Singular Relics—Mystery of their Origin—Remarkable Building—Tricks upon Travellers—General Features of the Valley—Remarkable Hill—Islamabad—Exquisite Temple — Ruined Serai — The Ramu River — The Chanz River—Survey of the Valley—Throne of Solomon—Indian Notions of Solomon—Origin of the Name of Kashmir—Fire Worship—Divisions of the Valley—The Emperor Baber—Tamerlane in Kashmir—Timur—Various Invaders of the Valley—Religion of Kashmir—Traditions—Early Fame of Kashmir—Different Sects—Characters of the Hindu and the Kashmirian.

CHAPTER II.

The Pergunah of Trahul may be visited, and a return to Wentipur may be effected, in the same day. I consider it, however, to be as little worth seeing as any part of Kashmir, it being a comparatively barren and stony tract. It contains some rice-fields and two or three villages; and as it is a large nook in the mountains behind Wentipur, it would be very picturesque if there were more trees. Its length is about six or seven miles, with a less but varying width. There is a shrine of some importance at the principal village, and the streams that flow downwards from Trahul join the Jylum a little above Wentipur.

Trahul is the principal residence of the Kashmirian Sikhs; that is, Sikhs whose ancestors first came to Kashmir in the service of Rajah Suk Juwan, a Hindu of Shikapur, and who was sent to the valley as governor by Timur Shah of Kabul, about 65 years ago. In about a year he endeavoured to make himself independent, and engaged some Sikhs who were co-religionists to assist him; but Timur Shah defeated him, took him prisoner, and blinded him. Some of these Sikhs also reside in the Pergunah of Nagám; but they are not I believe very numerous. I omitted to notice the impressions made, as the natives say, by

the hoofs of Zyu-ul-ab-u-Din's horse, who was urged by his master to gallop up the perpendicular face of the rock, and thereby saved him from his enemies. Some marks are to be seen at a place a little above Wentipur, according to Mr. Moorcroft.

As we are now passing under the banks of the Jylum, and under the mountains on the eastern side of the valley, we may here notice that the general character of the southern side of the first slopes of the Himalaya is, that they are comparatively bare of trees, although covered with long grass; and that the northern side of Kashmir, although so far from the plains, and divided from them by four or five intervening ranges, is, in accordance with this rule, nearly free from jungul, although covered with long grass and verdure; whilst the southern side, on the contrary, is nearly one mass of forest. The reasons for this, given to me by the Kashmirians, were, in the first place, that no trees would grow where the bank was open to the hot winds from India, and further, that no jungul will grow where the ground is not exposed to the rays of the morning sun. It is certainly true that the fruits of the southern side of the valley are always the best, and it is also said that snakes, which are abundant in particular spots on the northern aspect, are rarely or never seen in the southern. This is because they like to bask upon the bold bare rocks, that every where protrude through the surface of the ground upon the northern side, whereas on the southern the soil is every where much thicker. The reasons thus given are more plausible than satisfactory; but the fact of there thus being in many places so little

forest on the southern abutments of the lower Himalaya, and still less on those of Kashmir, is simply owing to their receiving the rays of the sun less vertically than the long slopes on the opposite side of the valley. The same reason applies to the production of better fruit on the southern side than on the northern.

Pampur is the next place to be visited. The name is a corruption of Padma-pur,* the city of Vishnu, or of Padmun-pur, or "the place of beauty," from the beauty of its inhabitants in former days, though I am not aware that it enjoys any pre-eminence of the kind at present. There are numerous grades of female beauty recognised by the Hindus, and of these the Padmini, or such as are graceful as the lotus, are considered to hold the first rank. She is thus defined by Abu Fuzl: "Padmini, an incomparable beauty, with a good disposition; she is tall, and well proportioned, has a melodious tone of voice, talks little, her breath resembles a rose, she is chaste and obedient to her husband," &c. But the Orientals say that a genuine Padmini is rarely to be met with now.† Pampur, or Padma-pur, was the scene of a great battle in the reign of Chacra Verma, A.D. 956.‡

At Kakurpur,§ a village under the Karywah, or elevated plain of Pampur, is an old ruined Hindu temple, but scarcely worth visiting after Martund. The geologist, however, would be better repaid than

* Padma signifies a *lotus*, the emblem of Vishnu.

† *Vide* Tod's Rajasthan for an account of the self-devotion of a Padmini, a Rajput princess of Chitor, when besieged by Alla-u-Din, vol. ii., p. 266.

‡ *Vide* Wilson's Kashmir.

§ Perhaps named after one of an Afghan tribe, so called.

the antiquarian, by observing the long ridges of lime-stone strata on which the Karywah is supported, jutting out perpendicularly to a height of thirty or forty feet in some places, close to the river, and on the north side, and which is consequently nearly the lowest limestone in the valley. I know of no other place where it appears in the open plain, and have noticed it in my remarks on the geology of the valley.

Following up the river towards Pampur, we arrive at an orchard and a garden planted in the olden time, and which is now a picturesque place, car-peted with greensward, and shaded by the fine chu-nars that overhang the river.

The bridge of Pampur is built precisely like that at Bij Beara, but has a few more arches, if arches they may be called. The river, which has been flowing towards the north, takes a larger sweep to the eastward, and Pampur stands upon the northern bank. It is a town containing few gardens, and about three hundred houses, and is nowise remarkable, excepting for the beauty of the wood-work in the mosques.

The plain of Pampur is an open down without trees, and commands a beautiful and extensive view of the valley. The scenery in front of it is such, that, when the mountains are enveloped in mist, I might have fancied myself in English fields surrounded by hedge-rows. But whilst the beauty of the mountain scenery can hardly be exceeded, the general appear-ance of the flat open plains of Kashmir would some-times rather remind me of parts of France or Holland, as rows of poplars often do duty for hedges. There

are three or four small shallow and sedgy lakes in the neighbourhood of the town.

The saffron-grounds of Pampur occupy a space of ten or twelve miles in circumference, and are said to be composed of the richest soil in the valley; though I do not know any reason why any other of the Karywahs, when irrigated as formerly, should not be just as good.

The ground is ploughed up four or five times, then raised in parterres of two or three yards square, and in every parterre about the 20th of June is planted six seer (nearly twenty-four pounds) of roots, at two fingers' breadth apart. The soil varies in quality, but one of the best parterres, which is called a *wantu*, produces about a pound of flowers in October, when they are plucked, and two ounces of saffron are collected from two pounds of them.

Part of the wages of the saffron cultivator are paid in rice, and part in money, and the picker who separates the red from the yellow stamina of the flower, receives a certain proportion of it to pick and sell for himself. A *ser*, or 2lb., of the best saffron sells for twenty-four small rupees.* The yellow pistils are given to cattle, the red and white only are eaten. It is much esteemed as an ingredient in oriental cookery, and a great portion is used in dying, and in imparting the colour to the paste with which the Hindus paint the mark, or Kashkah, on the forehead. It is said that Akber sent for a criminal from Hindustan and made him eat a tola† of saffron, too much of which is poisonous; the man lived, was pardoned, and pre-

* About 40*s.* English.

† *Vide* Appendix of Weights.

sented with a jaghir. But the great proportion of it is carried to Yarkund.

The Kashmirians, upon the authority of the wild vagaries contained in the Sekundur Nameh, or Mahometan account of Alexander or Dhulkarnein,* believe that he invaded Kashmir from the north, after his expedition to China, and the iron post which he found in the centre of the eastern ocean; but I could more easily credit that part of their account which says that his soldiers cheered with admiration when they beheld the beauty and extent of the delicately tinted purple saffron-beds at Pampur.

From a village in the mountain, behind the town, is a path over them to Bryn, the Shah Sahib's village on the city lake. It is used chiefly by foot passengers, whom it occupies but one day. At the same place is a stone with an inscription, which was raised from the ground by Dr. Falconer, who took off the inscription and forwarded it, I believe to the late Mr. Prinsep in Calcutta.

A day may be well employed in visiting the mountains behind Pampur. At their foot, distant five miles, is a slightly warm spring, whose waters tasted exactly like those of the Spas near Weymouth, which contain a proportion of sulphuretted hydrogen gas; and the rock from which it issues is formed of contorted limestone strata. Excepting that of the Jylum, which is muddy, the water in the city is not very good for drinking.

* The two-horned: so called from the representation of him with horns, as the son of Jupiter Ammon, or in allusion to the prophetic description of him given by Daniel in the vision of the ram and the he-goat.

From the spring I ascended a nook, which runs for about a mile further into the mountains, and then clambering up a very steep ascent covered with long grass, I found that I had been conducted to an iron-mine, called Sher Ahun,* which had been excavated for a short distance into the side of the mountain. There might have been others, but I saw nothing to repay me for the trouble of the ascent, as the mine was not, I believe, worked at all, in consequence of the oppression of the Sikhs. A solitary wild peach-tree was growing at the entrance.

At Lidur, or Lidapur, are two old Hindu ruins: one resembles the centre building at Martund, but is much smaller; the other I was informed was very old indeed, and I have no doubt of the fact, it being built in the centre of a small pond, now, however, overgrown with reeds and rushes. It may have been built by Ledder Khan, one of the earliest princes of the Pandu line.†

With a good crew to paddle her along, a boat will descend from Islamabad to the city in about twelve hours; but nothing is visible from it, excepting the mud-banks of ten or twenty feet in height, which effectually shut out any prospect, excepting that of the mountain-tops.

Pampur is but five miles from the city, and the road thither is one continued flat, usually upon turf, and beautiful galloping-ground, which I often availed myself of.

At Pantur or Pandu Chakk, the ends of an old stone bridge are visible, built perhaps by one of the

* Ahun signifies iron. † *Vide* Prinsep's Tables.

old kings of that name, to whom the epithet of a Pandu, or giant, may have been given.

At the commencement of the fourth mile from Pampur, a low spur of steep rock descends from the mountains, and rests upon the flat upon the bank of the river. Near its extremity, where it may be about one hundred feet high, is the capital, and five feet of the shaft, of an enormous limestone-pillar. The capital is about five feet in diameter, and polygonal. The plinth is much damaged, but enough is left to show that it was composed (at least I thought so) of four gigantic female busts, most likely those of Luksmi, if the pillar supported the Garuda or bird of Vishnu, as mentioned below. It is lying on its side, and was probably overthrown by the zeal of "the idol-breaker." A flat surface, sufficiently large to answer the purpose of a base; has been cut on the rock; but I could not discover a vestige of any other ruin near it. About half a mile nearer the city is another large block, on which are rudely sculptured the knees and legs of a gigantic sitting figure, not crossed like those of a Hindu figure in general, but apparently bent like those of an Egyptian statue; all the remainder seemed to have been broken off; but although the uncultivated slope around it is strewed with large masses of stone, I saw nothing that must be necessarily supposed to have formed part of the image. Near them again are some enormous *lingams*, or pieces of sculpture, that are, as is well known, venerated by the Hindus as the emblems of Siva.

I could not contemplate these massive relics without imagining for a moment that they may have originally been parts of a city and vast Hindu temple,

which, being near the modern city, and consequently of so much the greater sanctity and importance, must have called for the especial notice of Butshikan. No earthquake could, I think, have had the power to overturn the ponderous capital I have mentioned, without hurling it from its situation altogether; nor could any earthquake have so far separated the gigantic image, and any part of the temple that contained it. There is, moreover, no reason to suppose that an earthquake could have caused all the remaining parts of the temple to disappear; or, on the other hand, that the bigoted rage of Sikundur would have caused them to be carried away from the spot; and, therefore, as there are no other relics visible, I am induced to believe that the capital alone, whether brought from the ruins of Paharispur, or not, was originally placed where it is; that it never formed part of a temple, or had a shaft attached, to it on the spot which it at present occupies; that it perhaps supported the gigantic image I have mentioned, which Sikundur ordered to be overthrown, and afterwards dragged down from the hill: though this latter opinion is mere conjecture, on the supposition that the capital must have supported something, and moreover that I found nothing which it could have been made to support, excepting the image in question. I think it very probable that it is the capital of the great pillar of the Garuda (Vishnu's kite), at Parihasapur, as we read that Sankara Verma constructed a city from its ruins, distinguished by a temple dedicated to Siva.

Still nearer to the city is the very remarkable building of Pandrenton.* When I approached it for

* So pronounced; but the name is, I conclude, a compound of Pandu and Duryndun, the father of the Pandus.

the first time, I was accompanied by the Kazi, or chief judge of Kashmir, Mohamed Afzul, a good and very friendly man, who had been deputed by Colonel Mihan Singh, the governor, to wait upon me at Pampur, and conduct me to the city. Samud Shah was also of the party, and as we rode along the Kazi, sported his jokes, and showed his learning by quoting, I believe, Hafiz and Sadi. The others were all attention and applause; and, in fact, so anxious was he to make it appear to the people that the newly-arrived Sahib was coming to the city expressly for the sole purpose of visiting his friend and patron, the Colonel, that he allowed me to pass Pandrenton, although a few yards only out of the road, without seeing it at that time, and not one of the others in my train dared to tell me of it against his wishes. A traveller in the East cannot be too much on his guard against tricks of this kind, as, generally speaking, there is no suppression, concealment, or invention to which an oriental will not have recourse, provided either his interest or his importance are temporary gainers by the use of them.

The building at Pandrenton stands in the centre of a small pond, three sides of which are encircled by a grove of willows, and overshadowed on the other by some fine chunars. It is a small, square-sided, hollow edifice, of limestone, with an opening on each side, shaped like the arches at Martund. The water is about four-and-a-half feet in depth, above the waist of a man whom I sent into the interior to see if there was any inscription. On its pyramidical shape I have already remarked, and it would appear that the erection of these buildings in water is meant as a special compli-

ment to the Deity, by which he is more honoured, and better pleased; whilst the edifice itself is rendered still more holy, by its resting, as it were, upon the bosom of the blessed element, and being thus brought as nearly as possible into contact with the God to whose name it was raised and consecrated.

Before entering the city it will perhaps be the best plan to notice the centre of the valley. Its general features are rice-fields irrigated in plateaux, open meadows, cornfields, and villages imbosomed in trees; elevated Karywahs, or alluvial plains, that, either from position, or from being protected by a rocky base, have escaped being washed away by the large and numerous streams that descend from the slopes of the Pir Panjàl to a junction with the Jylum, and have furrowed and divided them, more or less, throughout the whole length of the course of the river. The height of the cliff, or precipitous bank, around them, varies from about sixty to a hundred and twenty feet. Here and there a remarkable hill, such as that of Shupeyon, or Baba Hanuf-u-Din, and others, rise from the plain, crowned with a shrine or a Musjid, and a tuft of fir-trees, to give a pleasing variety to the landscape, the whole, comparatively speaking, being bare of forest.

There are six principal Karywahs—of which that of Islamabad is the largest. On the opposite side of the river is Zynapur, which I have already noticed. The Shupeyon river descends between this Karywah and that of No Nagur,* a verdant lawn, intersected

* No Nagur signifies a place or city where there are nine laks of inhabitants. A name by which the former large population of Karywah is expressed, but, of course, exaggerated.

by two or three ravines, five or six miles long, by three or four broad, without habitations, or scarcely even a tree to vary its monotonous aspect. At its foot, on the northern side of it, is the exquisite little building at Pay Yech (the Yech's foot), a name corrupted from Pandu Yer, or the place of the Pandus. It may be visited either from the Shah's village of Safur Nagur, from Shupeyon, or from Pampur; but, although it lies out of the way, it should be seen, being the most beautifully proportioned of the old buildings in Kashmir. The annexed drawing is a



good representation of it. It will be observed, that the roof has been partly displaced, which is said to have been the result of an attempt made by the Patans to take it down, and remove it to the city. The interior and exterior ornaments are particularly

elegant. The building is dedicated, I believe, to Vishnu, as Surya, or the sun god; small sitting figures of whom are inserted in niches on the cornice outside. The Garuda, or bird of Vishnu, or the Hansa, or goose of Bramah, which it rather resembles, is observable on the reliefs. The ceiling of the interior is radiated so as to represent the sun; and at each corner of the square, the space intervening between the angle and the line of the circle is filled up with a gin or attendant, who seems to be sporting at the edge of his rays.

The Ramu river descends between the plains of No Nagur and the Karywah of Khampur or Kanukpur, named after a city founded by Kanishka four or five centuries before Christ; of which, however, I heard nothing.

The Karywah of Khampur is smaller than that of No Nagur. On it is a ruined serai, built by Akber, which, with that at Shahju-Murg is in a direct line between Shupeyon and the city. Near it is a small village in the ravine, and still further off is a tunnel, cut originally in the hard soil of the Karywah, for the purposes of irrigation.

The Sung-i-Sufyd (white stone) or Chanz river passes the village of Chodra (said in Kashmir to be the birthplace of Nur Jehán Begum), and descends to the city, between the lastmentioned Karywah and that of Damudur-Udur, so called from a king of that name, transformed into a snake by some Brahmins who cursed him, because he would not give them food until he had gone to bathe in the river, although they offered to bring the river to him. He was said to haunt a lake near the plain; of which, however,

some marshy ground is, at present, the only representation; but the tradition about the snake is still alive.* This plain presents an unbroken surface of more than three miles, by about half a mile in width.

Lieut. (now Capt.) Mackeson, the assistant of Capt. Wade, the Sikh political agent at Lodiana, pushed through the Baramula pass, which he carefully surveyed, into Kashmir, and, with the help of Dr. Falconer, measured very correctly a base line of three miles in length, on the Karywah of Damudur; but he was shortly afterwards recalled to his political duties at Peshawur. I had previously measured smaller bases in different parts of the valley, but the bearings which I was kindly permitted to take from Damudur were the foundation of the survey, which I afterwards completed, of the whole valley. To the north of Damudur there is no regular Karywah; but rice-fields, morass, and picturesque broken ground, wooded and open, intervene between it and Baramula.

As I approached the city from Pampur, after passing the trap rocks on the rugged base of the Pandu Chakk mountain, I observed the Tukt-i-Suliman, an isolated hill, about three-quarters of a mile in length, and about four hundred and fifty feet in height, of the same geological formation, and bare of trees, but covered with long grass where the rock permitted it to grow. It was divided from the lastmentioned mountain by a wide gully, from which opens a view of the city lake, and through which is constantly blowing a breeze that must tend to prevent stagnation of its waters.

* *Vide* Wilson's History of Kashmir. Asiat. Res. vol. xv.

My attention was more particularly attracted by the old Hindu temple on the summit of the Tukt, or throne of Solomon, the magnificent, the prophet, the mighty magician, whom all pious Musalmans believe to have been carried through the air on a throne supported by Deyus, Dives, or Afrites, whom the Almighty had made subservient to his will.

There are two eminences in this part of Asia that bear the name of the Tukt-i-Suliman, in consequence of the belief that his throne was set down there for a time. I know of no miracles attributed to him in the vicinity of the towering monarch of the Sulimani range, through which I passed with the Lohanis: many may exist, but I never heard of them. In Kashmir, on the contrary, Solomon is supposed by the Musalmans to have done wonders, and to have drained the valley, through the instrumentality of one of his servants, a deo or gin, named Kashuf, who is the Kusyapa of the Hindu history.

It will be sufficient for me to remark here that the Rajah Taringini, or Raj Tarung, as it is termed in the valley, is the principal history of its earlier dynasties, being a series of compositions written by different authors, and at different periods. It is the only Indian history of any antiquity, and the only Sanscrit composition yet discovered, to which such a title can with any propriety be applied. It was first introduced to the knowledge of the Mohamedans by Abu Fuzl (the oriental Sully), and the talented minister of that really great Monarch Akber, whose stirrup, to use his own expression, he had three times followed to the valley. The other principal authority, amongst a few more, is the Wakiat-i-Kash-

mir, a history written by Mahomed Azim in the year 1140.

But a general reader will not thank me for more details on this subject, and the orientalist, who will not be satisfied without them, must be referred to Professor H. H. Wilson's well-known learned History of Kashmir, where the different authorities are most ably epitomized, so that the subject is treated in full; and also to Prinsep's useful *Tables*,* where he will find the name of the kings of the different dynasties and their dates also arranged in the simplest manner, but such as to secure to the reader the full benefit of that writer's scientific perseverance.

A word or two on the name of the noble province *I looked* down upon from the Tukt-i-Suliman will not be misplaced here. It must have been remarked by many of my readers that the word Kush is of very common occurrence in the east; we have Kush in Mesopotamia and Arabia; Ethiopia was also called Kush; and we have Kashmir pronounced rather as K*u*shmir by the natives.

Kashghar is a city in Mogulistan. Chitral is called Little Kashghar by the Afghans, and the country on the south of the Panjal between, on the north side of the Banibal pass, is also called Kush. The word Kush again differs, it may be remarked, from Kosh, from which the word Kaucasus (hodie Hindu Kosh) was originally formed, and which is applied occasionally as a prefix, as Kosh-Gau, the Yak or ox of the mountains or Kaucasus Kashi or Kushi is also the old name of Benares; Lieut. Wood has noticed a place called Ish-Kashm, at the entrance of the valley

* No library ble can be considered complete without them.

of Wakan;* and I passed a place called Kashek in Hasárá. And I have no doubt that the same name may be found, probably as a compound, in many other places.

Again; the word Ceis, as there is no K in the old Irish, which is probably of Phœnician origin, is commonly pronounced Keish, and signifies rent or tribute, and, when corrupted into Cash, is prefixed to the names of several places in Ireland; as Cashel, from *Ceis*, "tribute," and *æil*, "a stone;" the rock of Cashel having in former times been the place where tribute was paid. Cushendal, again, signifies the plain of tribute, *Dal* being a plain or level country.

In Ireland, by-the-by, as we are on Western as well as Eastern subjects, a remnant of the fire-worship exists, I am informed, at the present day, on the Baaltide, or Midsummer fires, when both children† (as in Scripture) and cattle are passed between the fires, to do away with the influence of evil spirits.

"I suspect," says Sir William Jones, "the whole fable of Kasyapa and his progeny to be astronomical, and cannot but imagine that the Greek name Cassiopeia has a relation to it."‡ Mr. Maurice, in his "Indian Antiquities," would identify Kasyapa with the Seth of Moses, and thinks that he was doubtless a Brahmin who flourished in the earliest ages of the world, invented the Indian system of astronomy, and formed its zodiac, himself being immortalized, though in a female form, and in a different mythology, in the Cassiopeia of our present sphere, one of the oldest of the constellations. He also thinks him to have been

* *Vide* Journey to the Oxus, p. 322.

† Deut. xviii. 10.

‡ Asiat. Res. vol. i., p. 268; Moor's Pantheon, p. 280.

one of the divine sages who, according to the Hindu fable, went with Menu (Noah) into the ark fabricated by the command of Vishnu; and adds, moreover, his opinion, that whether antediluvian or postdiluvian, he was also probably the genuine Atlas of antiquity. Referring, however, my readers for the reasons of these surmises to the work itself, I would venture to give another and not improbable origin of the name, if it came from the West at all. Kush was the son of Ham, and grandson of Noah: Gen. x. 8, "Cush begat Nimrod, he began to be mighty upon the earth." Nimrod is supposed to be identical with Belus, the beginning of whose kingdom was Babel, *i. e.* Babylon, whence his name and power, and probably his descendants, must have spread over different countries to the eastward.

Kashmir is called Kha-che-Yul by the Bultis, or Little Tibetians, and the natives are designated by them as Kha-chhe-pa.

By the Gilghites the word Kashir is used both for the people and the country.

The Emperor Baber, in his Memoirs says, that the hill-country along the upper course of the Sind or Indus was formerly inhabited by a race of men called Kâs; and he conjectures that, from a corruption of the name, the country of Kashmir was so called as being the country of the Kâs. His English translator, Leyden, remarks in the introduction, that the city of Kashghar may have derived its name from the same origin, and that the country of the Kâs was the Casia Regio and Kasü Montes (he speaks from a Latin translation only) of Ptolemy. The name appears to be so general that I cannot help thinking it probable that it had one and the same origin, although it may

be now spelt differently in different countries. The word Kashmir is Kashuf-mir, the country of Kashuf, as Kasyapa is called by the Mahomedans: so, at least, the Shah Sahib and other authorities in the valley used to inform me, and such is, no doubt, the immediate derivation of the name, and it is also so given by professor Wilson. The other derivation is from the Hindu name Kasyapa-pur (the Κασπαπυρος of Herodotus), and as the p and m are commutable (the latter being the nasal of the class of labials p, b, &c.), the name Kasyapa-pur, or as it is commonly pronounced Kashup-pur, was easily changed, as the Rev. Mr. Renouard* has observed to me, into Kashamur and Kashmir.

The two great divisions of the valley are called Miraj (lying to the southward of a line drawn through the Wulur lake, from Bundurpur and along the river to Baramula) and Kamraj (to the north of the same line) the latter being by far the smaller division.

These names do not appear, I believe, in any of the old histories of Kashmir, and they must, therefore, be of more modern origin, perhaps derived from the names of some chief who ruled in either. But I am more inclined to think that Kamraj is Kama Raj, the territory of Kama, the god of love, and Miraj is Maya Raj, or that of his mother Maya or Luksmi, the consort of Vishnu.

It will be seen, by a reference to the books I have mentioned, that India is supposed to have been invaded successively by Osiris (Hercules Belus of Cicero†), by Semiramis, Sesostris, and Ogyges—probably a name of Oghuz Khan, the Scythian, whose

* Sec. to the Royal Geo. Soc.

† De Natura Deorum, lib. iii.

historian, Abalghazi, a Tartar, relates that after establishing the religion of Japhet in his own dominions, and in those of Tibet, Tanjat, Kitay, and other states immediately adjoining, he conquered Irak, Babylon, Azerbijan, and Armenia; and, at last, invaded India, and endeavoured to enter Kashmir, but was prevented at first by the determined resistance of a prince Jagma—(probably of Jamu); but that he took the valley after a year's resistance, and massacred the inhabitants, and afterwards returned to his own dominions, *viâ* Badakshan. Kashmir was ruled by three Tartar princes about 150—100 years B. C.*

Mahmud of Ghuzni, A. D. 997, it is said, was at first foiled in his attempts to conquer Kashmir, but made himself master of it, and the hilly provinces in the vicinity, in 1014-15.† We have the authority of Abu Fuzl for remarking that Kashmir was invaded from Tibet in the reign of Sinha Deva, A. D. 1275.

It might have been supposed that Kashmir must have been subjugated by Tamerlane, 1393, when he invaded India; but I have met with no notice of its conquest by him. And Abu Fuzl mentions that Timur sent Sultan Sikundur ten elephants, and that the latter wished to have an interview with Timur, and started for that purpose; but hearing that it had been reported to Timur, that he was bringing with him 30,000 horses as a present, he made an excuse and went back again.

Abu Fuzl also mentions that the generals of the Emperor Baber (A. D. 1494) invaded the valley; that they were at first victorious, but that the insurrections of the natives would not allow them to establish them-

* *Vide* Prinsep's Tables, p. 101.

† *Vide* Sir J. Malcolm's Persia.

selves there; they, therefore, accepted a contribution in money, and left the country. His son, Humayun, took it; but the people turned against his troops, and they were obliged to leave it.

The invasion of Mirza Hyder, *viâ* Tibet and Lar, in company with Sikundur Khan, of Kashghar, and recorded by Mr. Moorcroft on the stone slab at Budshah's tomb, took place A.D. 1523. He afterwards took service under Humayun, and by his means, the Emperor regained possession of the valley A.D. 1543. His son Akber (the Great) annexed it to the Mogul empire A.D. 1588.

The possession of the valley passed from the house of Delhi, after the invasion of Nadir Shah, A.D. 1739, to that of the Amirs of Kabul; it was first taken by Ahmed Shah Abdali in 1752 without opposition; and in 1763 he again sent a force to the valley, retook it from the governor Suk-Juwan, who had paid him no tribute for nine years, and whom he punished with the loss of his eyes.*

In the reign of Timour Shah, Abdullah Khan was sent from Kabul, as governor of the valley. His master died after he had been there a year, and after four years, he was summoned to Kabul on a charge of extortion. The Rajah of Kathai in the Baramula pass was his friend, and, as I have heard the story, he seduced Mulah Ahmed, in whose charge Abdullah Khan was travelling to Kabul, to his house, under pretence of giving him his daughter in marriage, and so made him prisoner, giving Abdullah Khan an opportunity of escaping back to the valley; which he did, and made himself independent for seven years,

* *Vide* Prinsep's Runjit Singh, p. 26.

maintaining an army of 12,000 foot, and 7000 horse; and was able (for he was popular in the country) to muster a much larger force of irregulars. He died, I believe, as sovereign of the valley.

The manner in which Runjit Singh took the valley in 1819, has been already noticed. The Gurus, or priests of the sikhs, now read the Gurunth, or sikh bible, in different places within it.

The religion of Kashmir has been frequently changed. Buddhism was introduced by Asoka in 250 B. C. Castes were adopted by Jaloka, his successo ; the Naga or Snake worship was followed by the re-establishment of Buddhism, under the Tartar princes; and the Brahminical or Hindu religion was introduced by Abhimanyu, B. C. 73, and snake-worship was subseqently resumed under Gonerda III.* It is now, by the Hindus, considered to be much corrupted with regard to religion, on account of its long intercourse with Mohammedans.

Shah Mir, the minister of the Hindu king, Sena Deva, became first Musalman king of Kashmir, A. D. 1315, under the name of Shums-u-Din—the sun of the faith.

The Kashmirians say that the country was converted to the doctrines of Mahomet 700 years ago, by a fakir named Bulbul Shah, of whom, however, I know of no traces in any book. They say that he lived 700 years ago (which would bring us to a period long antecedent to that of Shums-u-Din), and came *viâ* Tibet to Kashmir—that at the time, a great Hindu entitled Raki was king of the valley, and his son Ryntun Shah, was converted to the faith of

* *Vide* Prinsep's Tables.

Islam by the fakir, and then killed all the Hindus, excepting eleven families. Another version of the story, conducting to the same result, is, that a Hindu woman went to the river to draw water, and when she had placed the vessel on her head, the son of Budshah (the king) let fly an arrow at it, and the water was instantly changed to ice, although the vessel was broken. She told her father of this; the holy man prayed, and Budshah's son was taken ill, and he was given to understand that the arrow was the cause of his malady. He ordered the Hindus to eat cold food, eat pickles, and learn Persian—until then, not spoken in the valley. All but eleven families, so it is related, refused to obey, and were killed or forced to fly. A fakir then told Budshah that as he had put so many Hindus to death he would be ill; which prediction came to pass. The fakir was sent for as a physician, but Budshah died.

There is much confusion in these accounts. Ryntun Shah may have been Runjun, son of the king of Tibet, who invaded Kashmir in the reign of Sena Deva, made himself king, and turned Musalman, as above mentioned, under the name of Shums-u-Din.

In the second story (Zyn-ul Ab-ud-Din) who was called Budshah, or the king, *par excellence*, may have been mistaken for his father, Sikundur But-Shekun, of whom it is related that he did put to death all the Hindus who refused to become converts to Islam. We know, however, that such a person as Balbul Shah did exist, because his tomb is to be seen near the Eyla Kudal, a bridge in the city, and is known by the name of Bulbul Saukur. We know, also, that the two great divisions of Hindus in Kashmir, up to this time, are those of the Malamasis, and the Baruhmasis.

In consequence of the persecutions just mentioned,* it became necessary to send for a fresh colony of Hindus from the Panjab, to cultivate the ground. According to the story, Budshah suddenly revived, and the fakir as suddenly died; his spirit having passed into the body of Budshah, who gave orders to bring some more Hindus from the plains.

The words Malamasis and Baruhmasis have reference to the different measurements of time, as used in the plains of India or the Panjab, and the valley of Kashmir. Lunar computation of thirteen months was used by the Hindus in the valley; and the intercalary month, which it became necessary to interpose at the end of every three years, was called the Mala-Masa, the foul or unhallowed month,—resembling the Dies Nefasti of the Romans, there being no religious rites to be performed in it.

Baruh, signifying twelve, had reference to the twelve calendar months, as used by the new comers. The Malamasis, or those of the old stock, are the strictest Hindus, and are followers of Siva and Vishnu, confining themselves to the practice of their religion. The tradesmen and munshis, &c., are generally Baruhmasis. With regard to the Musalmans, Mahomet, in the Koran, says, the complete number of months with God is twelve months, which were ordained in the book of God on the day wherein he created the

* It would not be unreasonable to surmise that the origin of the modern gipsies might be traced to the Kashmirian Hindus who quitted the valley after these persecutions, which took place in 1396—1400. The Zingarri or gipsies, it is related by Arabschah, in his life of Tamerlane, existed at Samarkand in 1422. *Vide* Borrow's Gipsies, vol. i., p. 33; or they may have been the descendants of the Buddhists, who quitted the valley when persecuted by Nara, or Kinnara, B. C. 298. *Vide* Prinsep's Tables, p. 102.

heavens and the earth.* Possibly the Hindus of India had followed the example of their Mahomedan conquerors, and thus brought with them to Kashmir a year divided into twelve months. About four hundred years had elapsed since the invasions of Hindustan by Mahmud, and the probable time of their arrival in the valley.

The great epic poems of the Maha Barat and the Bhagavata, or life of Krishna, and other Sanscrit works, make mention of Kashmir as a country of eminent Katri Rajahs † and learned men. But independently of its own recorded claims to the greatest antiquity, the situation of Kashmir is sufficient, I think, to convince any one that it must have been a place of the utmost notoriety from the very earliest ages. The fame of its wine, its women, and its verdant plains, must soon have extended to the deserts of Central Asia, and other regions on the north of the Hindu Kosh, and the inhabitants of the parched plains of Hindustan, who considered the animals around them as the victims of a justly graduated scale of retributive punishment, must soon

* Taylor's History of Mohammedism, p. 122; also Prinsep's Tables, part 2, p. 13.

† The Katri or Rajputs are the second in rank of the four principal classes of the Hindus. First, are the Brahmins or priests, who alone may read the Vedas. Secondly, Khutri, or kings and warriors, who are allowed to hear them read. Thirdly, Bhysas or Baniahs, who are engaged in commercial pursuits, and the Sudras who comprehend the labourers and artisans. These two last can only read the Shasters or commentaries on the Vedas. The Chandalas, or those who have lost caste, or, like the Watul or Gipsies of Kashmir, have no caste, are not allowed to enter a temple, or be present at any religious ceremony.

have learned to regard it as a terrestrial paradise, and a Khetr,* in the vicinity of Kylas.†

The habits, the prejudices, and the apathy of the Hindus are partly the results of climate, and are partly attributable to the force of their superstitions. Tradition and priestcraft unite to enjoin the observance of the most awful and imposing ceremonies, by the strength of which their souls are knitted to the faith of their fathers, and of the truth of which, but for the interference of foreign invasion, none would ever have entertained a doubt. The reasoning powers in the mind of a Hindu, could seldom, excepting in the larger towns, be fairly exercised. A pilgrimage to the Ganges, or other holy place, is their only inducement to travel, and whatever the distance may be, it is performed in their own country; and those who wish them good speed, are their co-religionists and their brethren in every particular connected with their theology.

The Hindu is born to the profession of a belief that presents some extraordinary anomalies. Unlike other sects, it is only with the greatest difficulty, if at all, that a proselyte can be admitted. A Brahmin must be the child of a Brahmin, &c., and whilst his religion professes to persecute no other, and to believe that all persuasions must be more or less good, because none could have existed had not it pleased the Almighty that they should exist, it confines its votaries to the soil and the air of Hindustan,

* A Khetr is a term used in Bengal for the precincts or neighbourhood of a holy place.

† Kylas is the heaven of Siva, placed by the Hindus upon the eternal snows of the Himalaya.

by imposing a penalty of the utter loss of caste upon those who cross to the westward of its boundary stream.

If it be not, therefore, a matter of wonder, that, in a land so redolent of exclusive superstitions, every place in any way remarkable should be considered as sacred to some one or other of them, and we cannot be surprised to find that the Panjals of Kashmir surround a province where the partial and untravelled inhabitants imagine that their Abanar and Pharpar are better than all the waters of Israel, and have fondly placed there the localities of several traditions, which, if they could boast of any foundation at all, may with greater reason be claimed by those of different and distant countries.

The Kashmirian is somewhat of the spirit of the people of ancient Rome.

> "Sic fautor veterum ut tabulas peccare vetantes,
> Pontificum libros annosa volumina vatum,
> Dictitet Albano Musas in monte locutas,"
> (*Hor. Ep.* lib. ii., Ep. 1, v. 23.)

has created the source of an imaginary Ganges in the Gunga Bul. The scene of the abduction of Sita by Ravana, is laid in the forests beneath the peaks of Sita Sar, and the bursting forth of the fountains of Venemal and Kamul* at Martund, are attributed to the finding and breaking of a miniature mundane egg upon the plains of the valley after its desiccation. Gray's often quoted Alcaics,

> "Presentiorum et conspicimus Deum," &c.

* Venemal is a name of Vishnu or Narayun, *i. e.*, moving on the waters; and Kamul or Kawul is the lotus.

were never better exemplified. The Hindu, who like the Indian of America, "Sees God in clouds, and hears him in the wind," has justly deemed Kashmir a fitting residence for his numerous divinities. He recognises the presence of the Destroyer, in the earthquake, the lightning, the snow-storm, and the flood; he hails the Preserver, in the return of the seasons and the sunbeam; he cradles the mighty Vishnu upon the leaf, and the emblems of the Creation within the cup, of every lotus-flower that rests upon his crystal lakes; and acknowledges the power of the Creator in all that is animate or inanimate around him. His appetite for the marvellous, the love of his much-admired fatherland, from which he has never been desirous of wandering, have united to make him believe that it contains a Samos or a Delphi for every god and goddess of his pantheon; and it is but in accordance with this faith, that his imagination has fondly assigned to many of them, as the *Dii topici* of the country, a local habitation, and a permanent home in each spot and district of his native valley.

TRAVELS IN KASHMIR.

CHAPTER III.

Throne of Solomon—Singular Building on its Summit—Panoramic View of the Valley—Fort of Kashmir—Exquisite Scenery—Aspect of the City—Moore's Description of the Valley—Beautiful Lake—The far-famed Shalimar—Floating Gardens—Scenery of the Valley—Course of the Jylum—The Great Lake—Kashmir not India—Tiger-hunting and Muligatani—The British Flag in Kashmir—Its consequences—The Apple-tree Canal—Ruined Floodgate—The Amir's Bridge—Fort and octagonal Tower—Visiting Etiquette—Importance of Display—Runjit Singh—A jolly Rajah—Horrible Cruelty—A Wife baked alive by her Husband—A Rajah murdered—Huri Singh—Kupar Ram—Treachery of Runjit—A deposed Rajah—The Great Earthquake—The King of the Panjab—Hindu Ruins—Destruction of Public Buildings by Fanaticism—Tomb of Budshale—Lallah Rookh—Jehan Gir—First Mosque erected in Kashmir—The Great Mosque—Kashmirian Legend—Beautiful Tomb—Singular Sacrifice of a Boy—The Huri Purbut—The City of the Lake—The Fruits of Kashmir—Climate of Kashmir—Curious Canal—Public Buildings—Floating Gardens—The Prophet's Hair—The sacred Mule—The five immortal Animals—The Feast of Roses—Other Feasts of the Hindus in Kashmir—Noble Grove—Growth of the Chunar—Enormous one in Persia.

CHAPTER III.

THE Tukt-i-Suliman, so called by the Musalmans, is called Sir-i-Shur, or Siva's head, by the Hindus, in contradistinction to Huri-purbut, the hill of Huri, or Vishnu on the opposite of the city. It is also known by the name of Saṅkara Char, a pious Hindu, who was supposed to be an incarnation of Siva; or it might be so named from Sankara and Chacra, two kings who reigned in Kashmir, A.D. 954-6.

The founder of the old building upon this hill is already mentioned. Its summit has been damaged, but its general figure has been that of a cone with four sides, formed by the rectangular adjustment of eight gable-shaped slabs of masonry, the surface of the outer slab being much less than that of the inner one. The cone, which is about twenty-five feet in height, with a proportionate base, rests upon an octagonal raised platform, whose wall is about ten or twelve feet above the rock on which it is built, and whose circumference may be about one hundred feet; a handsome flight of steps, formed, as the whole building is, of limestone, leads from the ground to the door of the temple. At a little distance below the latter building, which rises on the very summit of the Tukt, are some ruins that indicate the existence of another edifice of the same materials.

The interior has been plastered over and white-washed by the Sikhs, and it is said that beneath it there is an older inscription; but there is one in Persian which informs us that a fakir resided there, who called himself the water-carrier to king Solomon, and was in the habit of descending every day to the lake, for the purpose of drawing water. A foot-path leads up the ascent from the city side; and from the other, a good hill-pony can carry its rider to the summit. I knew the footpath well, as, for almost every day during a month, I used to ride out from the Bagh-i-Delawur Khan,* in order to complete the panoramic drawing of the valley from the shoulder of the Tukt, where I frequently disturbed the red-legged partridges on the ascent; and once, upon turning a corner, I was nearly struck by a covey that were flying round it at their greatest speed, in order to escape from the pursuit of an eagle.

The formation of the hill is of trap, and a beautiful amygdaloid is found on its summit, which juts out in every direction through the grass and wild rose-bushes. The Kashmirians say, that roses and almonds thrive there.

Softness, prevailing over the sublime—snugness, generally elsewhere incompatible with extent—are the prevailing characteristics of the scenery of Kashmir; and verdure and the forest appear to have deserted the countries on the northward, in order to embellish the slopes from its snowy mountains, give additional richness to its plains, and combine with its

* A garden laid out originally by a Patan of that name, and usually assigned as quarters to any European visiter of the valley.

delightful climate to render it not unworthy of the rhyming epithets applied to it in the east, of—

> "Kashmir,—bi-nuzir,—without an equal,
> Kashmir,—junat puzir,—equal to Paradise."

Beautiful indeed is the panoramic view that meets the eye of the spectator from the summit of that Tukt-i-Suliman, and which taken far and near is one

> "Sweet interchange
> Of hill and valley, rivers, woods and plains,
> Now land, now *lake*, and shores with forest crowned,
> Rocks, dens, and caves."—*Par. Lost*, book ix., v. 115.

The city, which lies to the north-west, may be said to commence at the foot of this hill; and on the other side of it, two miles to the northward, is the fort of Kashmir, built upon Huri Purbut, whose top is about two hundred and fifty feet above the level of the lake, which occupies the space that intervenes between these two "*portals of light*," and the mountains surrounding the valley.

The aspect of the city itself is curious, but not particularly striking. It presents an innumerable assemblage of gable-ended houses, interspersed with the pointed and metallic tops of musjis or mosques, melon-grounds, sedgy inlets from the lake, and narrow canals, fringed with rows of willows and poplars. The surface of the lake itself is perfectly tranquil, and the very vivid reflections which cover its surface, are only disturbed by the dabbling of wild fowl, or the rippling that follows the track of the distant boat. At one glance we have before us the whole of the local ties described in Lallah Rookh. I use the word

described, for there is great justness in the ideas of scenery to be collected from the poem; and after making proper allowances for the former prosperity of the valley, I thought that the departure from truth on the score of ornament, was far less wide than might have been expected, from a perusal of Mr. Moore's poem.

The margin of the lake, which from its northern and southern extremities is nearly five miles in length, by about two-and-a-half in width, is flat, verdant, and open, usually edged with willows, poplars, and other trees, that are numerous only here and there; so that the eye is immediately attracted by the thicker masses of foliage that form the gardens of Nasim and Nishat, and the far-famed Shalimar. Amongst them sparkles the white pavilion on the isle of Chunars; otherwise, the Rupa Lank or Silver Island; and on another green spot is the Sona Lank or Golden Island. The large platform of the ruined building called Kutlina or the Peri Mahal is situated on the southern shore, and on the northern, between the Nasim and the Shalimar, are seen the terraces of two other gardens, now neglected and in ruins. Numerous villages on the edge of the water, surrounded with walnuts and chunars, are taken into the *coup-d'œil*; a green causeway which is extended across it is an object of attraction; but we look upon the famed floating gardens of Kashmir, without being able to distinguish them from the green and richly-cultivated grounds upon that edge of the water which borders upon the city.

A precipitous but verdant range of about 2000 feet in height, is continued from the Pandu Chakk mountain, and circles round the lake to the north-

ward, commencing its rise at about a mile from its shores, until it has surrounded that portion of its circumference which is extended between the Tukt, and the Shalimar. There it ceases, and a far higher range, part of the Panjal, a mile or two further from the lake, is continued from the sides of the intervening valleys, and is, in fact, part of the greater range that surrounds Kashmir, being overtopped by two or three snowy peaks, whose presence contributes not a little to the peculiar beauty of the scene.

It must be recollected that we are upon an elevation in the centre of one of the sides of the valley; that it is ninety miles in length, with a varying breadth; and that it is surrounded on every side by a towering wall of mountains, the summits of a great proportion of which are usually covered with snow. Karywahs, cornfields, rice-grounds, meadows, and morasses, occupy the centre of the valley; they are all brightly tinted in the foreground, but, in the distance, recede into one uniform blue. Innumerable villages, and several isolated hills, are scattered over the landscape. Those of Shupeyon and Islamabad are prominent objects on the south, more than twenty miles distant; and northward, the rounded summit of Aha-Thung conceals its own beautiful lake, and half the line of the Wulur. The line of beauty was never more faithfully depicted in landscape than by the course of the broad and beautiful Jylum; the "fabulosus Hydaspes," of the Augustan age. So regular, without being too much so, are its windings as it approaches the city from the southward; so just are the length and curvature of its sweeps, and so well proportioned are its width, and the space it oc-

cupies to the extent of the rich Savannah through which it flows; so tranquil and lake-like is the surface of the water; that at first sight, we cannot divest ourselves of the idea that nature has called in the assistance of art, and has ornamented the scenery beneath us with reference to the most approved principles of landscape gardening.

The river passes within half a mile of the foot of the Tukt, and is nearly two hundred and fifty yards in width, before it enters the city. Its banks are fringed with willows, and among them is a summer-house, with a white cupola, built by the Sikh governor, Huri Singh. An avenue of poplars of nearly a mile in length, runs through the cornfields parallel to it, from the foot of the Tukt, to the Amir's bridge; close to which is the Shyr Gurh (the city fort), or residence of the governor, at the entrance of the city, where the stream narrows to about eighty yards; and beyond it to the N. W., we trace it by occasional glimpses, nearly as far as the great lake, through which it passes on its way to Baramula, and its exit. The Wulur or Great Lake is twenty miles distant, and we perceive it only as a narrow streak of water, projecting from the north side of the valley, which is too much abreast of us to allow a good view of the higher mountains behind it; but the gigantic Haramuk rises to the northward with great majesty, on the other side of the pass, through which the Sind river descends to the valley, and upon whose banks the Duras pass commences. The hoary range of the Pir Panjal, in front, is joined with the mountains of Kishtawar on the south, and on the north-west is continued into the still more snowy peaks of

Durawur, and the Dardu country, between the Kishenganga and the left bank of Indus, so as to form but one vast mural cordillera, and a fitting boundary for the noblest valley in the world.

The long slopes to the base of the Panjal are covered, as I have before remarked, with dense forests of pine and deodar, from four to eight miles in width, amongst which the hand of man has been sparingly exercised. Below these is a rugged country intersected by ravines, and furrowed by mountain torrents in their passage downwards to the Jylum. Nearer, and more in the centre of the valley, are the open raised downs or Karywahs, already noticed; and at the foot of these, again are extended the rich, open, arable, and meadow land, whose surface has no doubt been gradually lowered by the flowing of the Jylum, from that of the raised alluvium.

Kashmir is not India. That gorgeous land whose statistics were once watched with all the vigilance and jealousy of party spirit, whose interests were treated with a thrilling eloquence, and having once excited the warm and universal sympathies of the inhabitants of Britain, has long ceased, while in peace and at rest, to revive, in the mind of the many, any idea beyond that of tiger-hunting and Mulligatáni. It is still the hotbed of chivalry, though no longer the region of romance; and though presenting to the world an example of organized dominion, entirely without parallel in the annals of history, it is only able to command a general attention to its welfare, through the medium of a sudden blast of triumph from the trumpets of war.

But the interests of such a place as Kashmir are

of a different nature. I have endeavoured to point out its attractions for the antiquarian, the historian, the architect, and the geologist. Its traditions are coeval with the Flood; its history is probably as ancient as any other, excepting that of Moses; its monarchs have led their conquering armies to the subjugation of India, Ceylon, and Tibet, and even to parts of China; its ruined masonry has been described as a novelty; and, considered as a basaltic basin, the magnificence of its mere outline has enough in it to rivet the attention of the geologist. But there is an interest of increased importance in store for it, and I think it not difficult to descry upon the horizon, the dawn of a political consequence far greater than any to which it has ever been destined by the warmest of its oriental admirers.

One of the first results of the planting of the British flag on the ramparts of the Huri Purbut would probably be a rush of people, particularly Kashmirians, to the valley, in numbers sufficient for a time to affect the price of provisions. The next would be the desertion of Simla, as a Sanitarium, in favour of Kashmir. The news of its occupation by the Queen's troops in India would spread through the East with a rapidity unequalled, excepting in the regions of the telegraph and the steam-engine: it would be looked upon as the accomplishment of the one thing needful for the consolidation of the British power in Northern India; and the respect for the name, and a wish for the friendship and alliance, of England, would increase in proportion to the belief in the fruitlessness of any subsequent attempt at dispossession.

It was, I believe, soon after the occupation of

Delhi by the British troops, (I do not know the date of the year,) that a mission from Kashmir, with a request that the Company's government would take the country under its protection, arrived in that city; but its object was unsuccessful, as the government of the time, did not think it expedient to lend a favourable ear to their proposals. To say that, had they done so, the East India Company might have long since been in possession of the Panjab, and friendly relations have been established with the court of Kabul, is an assertion based perhaps upon no unreasonable conjecture.

Kashmir enjoys the singular advantage of being at the same time both a fortress * and a magazine; and although the battle for the valley would be fought on the outside of it, yet the progress of an invading power might be opposed step by step, as it often has been, from the mountain summits around each of its passes.

When a road is made through the pass from Baramula to Dhurumtawur, an army of any strength, and most perfectly appointed, may be marched, in from four to six days, from the healthy atmosphere of Kashmir, to defend the passages of Attok or Torbela; and with such protection on the north, Bombay as the capital of India on the south, and the Indus between them, the British possessions in Hindustan ought to be as safe from foreign invasion from the westward, as such an extended line of frontier can possibly be made to render them.

But Kashmir not only deserves attention as a

* Invading artillery could not enter it in the present state of the roads.

stronghold in time of war; it is to the arts of peace that this fine province will be indebted, for a more solid and lasting, though less gorgeous celebrity, than it enjoyed under the emperors of Delhi. The finest breeds of horses and cattle of every description, may be reared upon its extensive mountain-pastures, where every variety of temperature may be procured for them; its vegetable and artificial productions may be treated with British skill and capital, in such a manner as to ensure an excellence equal to those of Europe, and superior to that of the neighbouring countries; and the tools of a Cornish miner may bring to light the hidden treasures of its iron, lead, copper, and silver ores.

Kashmir will become the focus of Asiatic civilization: a miniature England in the heart of Asia. The climate will permit the introduction of the sports and games of England; and, presenting so many attractions, it will become the *sine quâ non* of the oriental traveller, whether he be disposed to consider it as the *Ultima Thule* of his voyage, or a resting-place whence he may start again for still more distant regions.

The introduction of Christianity, the Mahomedans will not fail to attribute to the finger of God, and consider it as a step towards the fulfilment of their belief, that the whole world will become subject to the power of the Christians.* The missionary may here pursue his labours with some visible

* It is the belief of Islam, that Christ is to reappear and conquer Dajal or Antichrist, the latter having first existed as the enemy of the Christian powers to whose sway the world is to be previously subjected.

hope of success, when the prevalence of English associations shall have weakened the effects of caste, and the prejudices of Islam; and this magnificent valley, hitherto the theatre of a hundred faiths, will become the Alma Mater of our Eastern conquests, and the great and central temple of a religion as pure as the eternal snows around it.

Descending from the Tukt-i-Suliman, we immediately pass over the bridge of the Drogjun, under which runs the canal that connects the city lake with the river. In one place it is known by the name of the Sunut-Kol, or the apple-tree canal. When the surface of the lake, as is usually the case, is higher than that of the river, the floodgates remain open, and when the river becomes full they close of themselves, so as to prevent the lake from being overflowed, and its waters from spreading themselves over the adjoining country. A short distance from the Drogjun is a pillar in the canal, by which the height of the water is ascertained. The embankment, which is continued from the Drogjun towards the city, was built, as was also Siri Nagur itself, by Pravarasena, w hoinvaded Gujerat, A. D. 59.*

The ruins of the old floodgate are still to be seen. The present one was constructed by the Patans, and obviously in a better situation, as one side of it is formed of solid trap-rock. The apple-tree canal is exceedingly pretty; the water is very clear, and numerous fish play amongst the long reeds that wave upon its edges. One of the Patan governors had it in contemplation to unite the trees on either bank, by a kind of suspended trellis-

* *Vide* Prinsep's Tables.

work, and then to have planted vines, whose fruit and branches would have been thus supported over the midst of the stream; but his recall prevented him from carrying his intentions into effect. The canal enters the river opposite to the Shyr Ghur.

The Amir-i-Kudul, the Amir's bridge, is the first and the largest bridge in the city. It was constructed by Amir Khan, governor of Kashmir in the time of Timur Shah of Kabul, but was lately rebuilt by the governor Mihan Singh, after having been carried away by a flood.

There are seven bridges in the city, and all are fashioned in the same manner as that I have already noticed at Bij Beara. The Zyna Kudul was built by Budshah, otherwise Zyn-ul-ab-u-Din,* and upon that and two or three of the others, the houses and shops of the bazaar are continued on the top, as on old London bridge.

The Shyr Gurh could be converted into a respectable fortress, if the Huri Purbut were likewise occupied. It is surrounded by a stone wall about twenty-two feet in height, and defended by towers at intervals, and a ditch about thirty feet in width and of proportionate depth. The shape of the fort is rectangular, four hundred yards by two hundred, and lying N. and S.; the eastern side is washed by the river; there is also an inner wall with a way between that and the outer one. The interior is occupied by dwelling-houses and shops, and resembles the other parts of the city in its general appearance of wretchedness of aspect, with the exception of the governor's own residence, which is a rectangular building,

* Ornament of the father of religion.

whose walls overtop that of the fort. At the N. E. angle is a large octagonal tower or burj, the sides of whose upper story are open to the winds; and above it rises a smaller building with a Chinese roof, being convex and drooping at the angles.

Opposite to the burj, and facing to the river, is a square pavilion, in which the governor usually holds his Durbar. Not being attached to the Company's service, I was supposed to be far beneath the other Sahibs in rank, and being only a private traveller I paid him, as a matter of course, the compliment of the first visit, and should do so again were I similarly circumstanced; although, having thus once gained the vantage ground in matters of etiquette, he became very tenacious of it; he did not return my visit until a long time had elapsed, and never came to see me at the Baghi-Delawur Khan, until just before I was leaving the valley; I in the mean time having, at his request, written a good character of him as governor of Kashmir, which was shown to the Maharajah, and having moreover called at the Shyr Ghur upon several other different occasions. Once when shooting on the lake, I observed his boats at the isle of Chunars, and ordered mine to proceed thither; but when I arrived I was told that he could not see me. I thought this extraordinary at least, but was soon afterwards informed that he was lying there nearly senseless, in consequence of a drinking bout on the preceding evening, at the Shalimar.

All this, saving the fact just stated, was done upon the principle of the schoolmaster who kept his hat on before his scholars in the presence of the king. He increased his own dignity in the eyes of the Kash-

mirians, and did not displease Runjit, who would never object to hear that a Feringhi was lowered in the estimation of his subjects. It is incredible how, in the east, a man's importance depends upon the display of wealth, servants, and equipage which he is enabled to make. Next to Kupar Ram, however, he was the best of the Sikh governors; though that is not saying much for him. He was the fattest man I saw in the east, with a goodhumoured aspect, and the air of a *bon vivant*. How he contrived to exist in good health I know not. At breakfast he ate largely of almonds stewed in butter; and never went to bed sober by any chance. He was an old friend and fellow-soldier of Runjit, and was proud of showing the scars of an old wound he had received across the back of both hands, when using a double-handed sword. He stood greatly in awe of Runjit, who was apt to recall a governor of a province at a moment's notice; and he kept in favour with him by well-timed presents, and by always attending to the advice of his old friend and schoolfellow, Mohamed Afzul, the Kazi, or chief judge of Kashmir, who, taken altogether, was by far the best of the Panjabis residing in the valley.

Whilst I was at Kabul, Mihan Singh was guilty of an act of atrocity which may be considered as a specimen of the summary and vindictive justice administered to the unfortunate inmates of an eastern harem. He baked alive his favourite wife, the mother of his only son. She happened to be in the Panjab, where some of her enemies accused her of an intrigue, and Runjit sent her to her husband in Kashmir. Her son, who feared the worst from the hands



of his father, dashed his turban on the ground before him (the most imploring act of supplication that an oriental can make use of) and knelt bareheaded at his feet. Mihan Singh promised to forgive her. Soon afterwards the poor lad was sent to the Panjab, in order to be there when Sir Henry Fane, the commander-in-chief, was on his visit to Lahore. His unfortunate mother was then seized and forced into a bath, the temperature of which was then increased for the purpose of destroying her by suffocation. This did not succeed as soon as was expected; her screams were so horrible that several people left the Shyr Gurh, that they might not be obliged to listen to them; and in the end, her husband sent her a bowl of poison, which she swallowed.

Letters which I received by the July mail, 1841, informed me that Mihan Singh had been murdered in his durbar by the mutinous Sikh Sepahis, who demanded an increase of pay, which he would not grant without a reference to Lahore.

After the conquest of the valley by Runjit, Moti Ram* was appointed viceroy for five years. He was a bigoted Sikh, who put several men to death for killing cows, and occasionally threw milk into the Jylum. His steward was made by Runjit to refund thirty laks that he had amassed, and on his return was illtreated by the new governor, Huri Singh, a Sikh chief, who had raised himself in Runjit's esteem from the lowest rank. He was remarkable for his bravery, having, as already noticed, been separated from his companions in the jungul, where he was found by them just as he had destroyed a tiger with his sword. He

* The pearl of Rama.

was killed in the Khyber pass, in an action with the Afghans.

I do not know exactly how long Huri Singh was governor of Kashmir; but he coined the rupi that has since borne his name, (of two-thirds the value of the common sicca rupi,) and made a garden on the Jylum. Chuni Lal, whose name is not often mentioned, managed the government of Kashmir until the coming, two years afterwards, of Kupar Ram, who was four years governor of the valley, and the kindest and the best of all. He attended to the wishes and rapacity of Runjit, and was luxurious without being tyrannical. The dancing girls were his constant companions, and his state barge was always paddled by women, who were not, it may be supposed, selected for their want of beauty. His whole conduct, indeed, showed that as a voluptuary he perfectly understood the attractions of the valley, and that as a governor he was well acquainted with its capability as a kingdom and a fortress. He had, most unfortunately for himself, excited the enmity of the minister Dhihan Singh by giving refuge to Fyza Tulab, son of the rightful rajah of Bhimbur, who had been dispossessed by Runjit in favour of Dhihan Singh. The latter watched the opportunity of crushing him, and had not long to wait. Kupar Ram had ordered a great festival to be given on the lake; I was told, that literally every boat in the valley, of every description, was moored around the isle of Chunars, and that every boat was illuminated. Night was commencing after a fine summer's evening had departed; Kupar Ram, surrounded by his viceroyal court, sat in the open, marble-pillared Bara Deri, drinking, and listening to the singing of the dancing girls, while the incessant blaze

of fireworks threw a brilliant glare over the scene, musketry and matchlocks were discharged, and the thunder of artillery from the fort was reverberated in the grandest echoes,—and they are nowhere louder than from the neighbouring mountains. When the entertainment was at its height—and the spectacle was one that might have recalled the memory of the days of Jehan Gir, when the valley was

> "All love and light,
> Visions by day and feasts by night"—

a chobdar or silver stick of the Maharajah Runjit Singh suddenly made his appearance in the presence of the astonished governor, with orders for his immediate presence at Lahor. He only requested permission to wait until the morning, but the message was peremptory, and poor Kupar Ram, much to the regret of the Kashmirians, was hurried from the festivity, travelled all night on horseback, and by nine o'clock the next morning, had advanced as far as Shupeyon on his way to Lahor. He was disgraced by Runjit, and afterwards left the Panjab and repaired to Benares, where he was when I last heard of him, living as a fakir.

The great earthquake took place in the second year of Kupar Ram's administration; and before three months had elapsed it was succeeded by the cholera, which broke out with great fury at Islamabad, and subsequently made its appearance in the city. A census of the dead was taken at first, but ceased when they found that the people were dying at the rate of many hundreds a day. It remained two months in Kashmir. I do not think that it found its way over the mountains to Little Tibet. During its presence

in the city, Kupar Ram took up his residence at the Nishat Bagh on the lake; and, having asked the Pundits why the country was thus visited, and not getting a satisfactory answer, he applied to the Musalmans, who took advantage of the occasion, and said that it was because he would not let them, the Musalmans, eat beef, and call to prayers from the mosques. Cows were killed accordingly; and the Mulahs uttered their call to prayers as they did in the time of the Afghans. When the danger had ceased, an order was issued that no more cows were to be killed, and the Mulahs were no longer to cry from the mosques.

The houses in the city are built of a framework of wood, for safety during an earthquake. When I was in the valley there was one in particular in the city, that still remained upright and isolated amongst the devastation around it, although from its appearance it would not be supposed capable of standing against a breath of wind. Kupar Ram during the earthquake used to go in a boat very often, in hopes of seeing it fall; but to no purpose.

Maha Singh, the servant of Kupar Ram, held the government for a month after his departure, until the arrival of Bama Singh, who held it also for a year. To him succeeded Sher Singh the eldest adopted son of Runjit, and now king-elect of the Panjab. He was a needy spendthrift, a favourite with the army, brave, not illiberal, but cruel and rapacious. It is a singular fact, that during the latter times of his rule, he and his followers had caused so many fowls to be destroyed that there was not one to be found in the valley.

Kupar Ram sent forty-two laks annually to the Maharayah, but Sher Singh collected only thirty or thirty-five. Sher Singh was governor for three years. He paid great court to Gulab Singh, of Jamu, and was constantly sending him presents in order to preserve his own influence with his brother, the minister Dhihan Singh, and he was so anxious for his good offices, that in the space of a month he gave up Peristan, Banihál, and Muru Wurdwun, to Gulab Singh. The Banihalis alone went to Runjit, who ordered Gulab Singh to give up the Pergunah, after having held it for two months. In the last six months, the jemadar or chief captain, Kosheal Singh, was sent to take the management of the valley, but it is said that his short administration was as bad as Sher Singh's. To him succeeded Mihan Singh, who was the governor when I was there.

Opposite to the Shyr Ghur is a handsome ghat or flight of steps, and a paved court, where the present governor, who built it, sometimes resorts for the purpose of drinking; and near it is the Rama Bagh, containing a Baraderi or summer-house, laid out in the usual manner by Kupar Ram. He attempted to cultivate some sugar-canes there; they grew, but produced little sugar, the climate being too cold for them, as already remarked.

The Hindu ruins in the city are composed chiefly, if not entirely, of large rectangular blocks of limestone, similar to those I have before noticed at Mar-Tund and other places. The largest I know of is at Shur-ji-bul,* consisting of two platforms raised one above another, one of twenty yards square lying on another

* Pronounced Zojibul.

of forty-four yards by sixty-eight. The height of this enormous mass of stone-work, which no doubt once supported a temple of proportionate size, is now about twenty-four feet.

There is a single pillar near the great mosque, which differs but little in appearance from others I have noticed; it is called the pillar of Budshah's son. The Hindu temples must have been exceedingly numerous; the foundation of the houses in the city closing the side of the river, are very commonly formed of large blocks that have been drawn from them; a capital turned upside down, a broken shaft, or an injured pedestal, may frequently be observed imbedded in the wall, performing the office of ordinary building-stone. The massive edifices which they once composed could never have fallen to the ground, unless they had been forcibly displaced. We must suppose them to have been overthrown by the bigoted zeal of Sikundur Butshekun (A. D. 1396), and consequently infer that their remains were employed for the construction of the walls and ghats on either side of the river, by some Musalman king who reigned subsequently to the lastmentioned date; or perhaps the walls form the Mahapadma Saras, built by Sujya to confine the Vetusta or Jylum.* Sujya also constructed the dykes and canals in the valley. The river in passing through the city has been thus narrowed to a width of about eighty yards; an immovable barrier is opposed to expansion, and its stream is consequently more rapid and deeper than in any other part of the valley. Eight or tenfeet may be its average depth in ordinary

* *Vide* Wilson's Kashmir.

seasons, but in the city it is increased in some places to fourteen or fifteen, and it rushes under the bridges with considerable force.

The next building to be noticed in point of antiquity is the tomb of Budshah, or Zyn-ul-ab-u-Din. He lived in 1422, and was the eighth and most renowned of the Musalman monarchs of Kashmir. Before the invasion of Timur Lung, the son of Budshah was sent as envoy to Samarkand, to present his salaam, and Timur sent back with him to Kashmir some paper, glass, or carpet makers. Shawls, it is said, were first made in Budshah's reign. He built the old palace at Lank in the Wulur lake, and the Karywahs of Zynapur and the Pergunah of Zyn-a-Ghyr are named after him.

The tomb is of brick; in figure, octagonal; ornamented with Saracenic arches, and surmounted by a single dome, surrounded by four smaller ones. It appears to be the earliest specimen of the style that had escaped from its place of refuge at Byzantium during the dark ages. The dome reminded me of that on Justinian's church of St. Sophia at Trebizond.

In the burying-ground is an inscription to the memory of Mirza Hyder of Auritapa (Oratippa), who invaded Kashmir with 4000 cavalry in the reign of Emperor Humaiún, and, after several adventures, made himself master of the valley, and reigned there ten years. It is recorded on the same stone that Mr. Moorcroft caused the inscription to be cut, in order, I should imagine, to inform the world that Kashmir had been and could again be invaded by cavalry from Yarkund, *viâ* Ladák.

A reference to Wilson's notice of Kashmir, or

Prinsep's Tables, will inform us what power and importance Kashmir must have attained when it was under the dominion of its Hindu monarchs; but it was reserved to the Zagatai, or Mogul Emperors, to raise it to that eminence of station, the account of which has been transmitted to the present age.

Nur Jehan Begum (the light of the world), the Nur Muhul (the light of the palace) of Lallah Rookh, is the most renowned name in the valley, that of her august consort, Jehan Gir, not excepted. In spite of the more authentic story of her birth which is to be found in Ferishta, the Kashmirians would have us believe that she was a native of the valley: a daughter of the Malek of Chodra, a large ruined village in the centre of the southern side of the valley, and situated on the Dud Gunga (milk river). The only fact that I heard of, that could by any possibility be brought forward in support of this assertion, is, that near Chodra there are some ruins, said to be those of a house that once belonged to her; but in which there is nothing in any way remarkable. I have already noticed the palaces at Vernag and Shahbad, which were built by her or her husband. The Musjid, or new mosque, in the city, was built by her, and is, in fact, the only edifice of the kind that can vie in general aspect and finish with the splendour of the Moti Musjid, or the pearl mosque, at Agra. A handsome flight of stone steps leads from the river to the door of the courtyard, which surrounds it. The interior of the building is about sixty-four yards in length, and of a proportionate width, the roof being supported by two rows of massive square piers, running through the entire length of the building, the

circular compartments between them being handsomely ribbed and vaulted. When I was in Kashmir it was used as a granary or storehouse for rice.

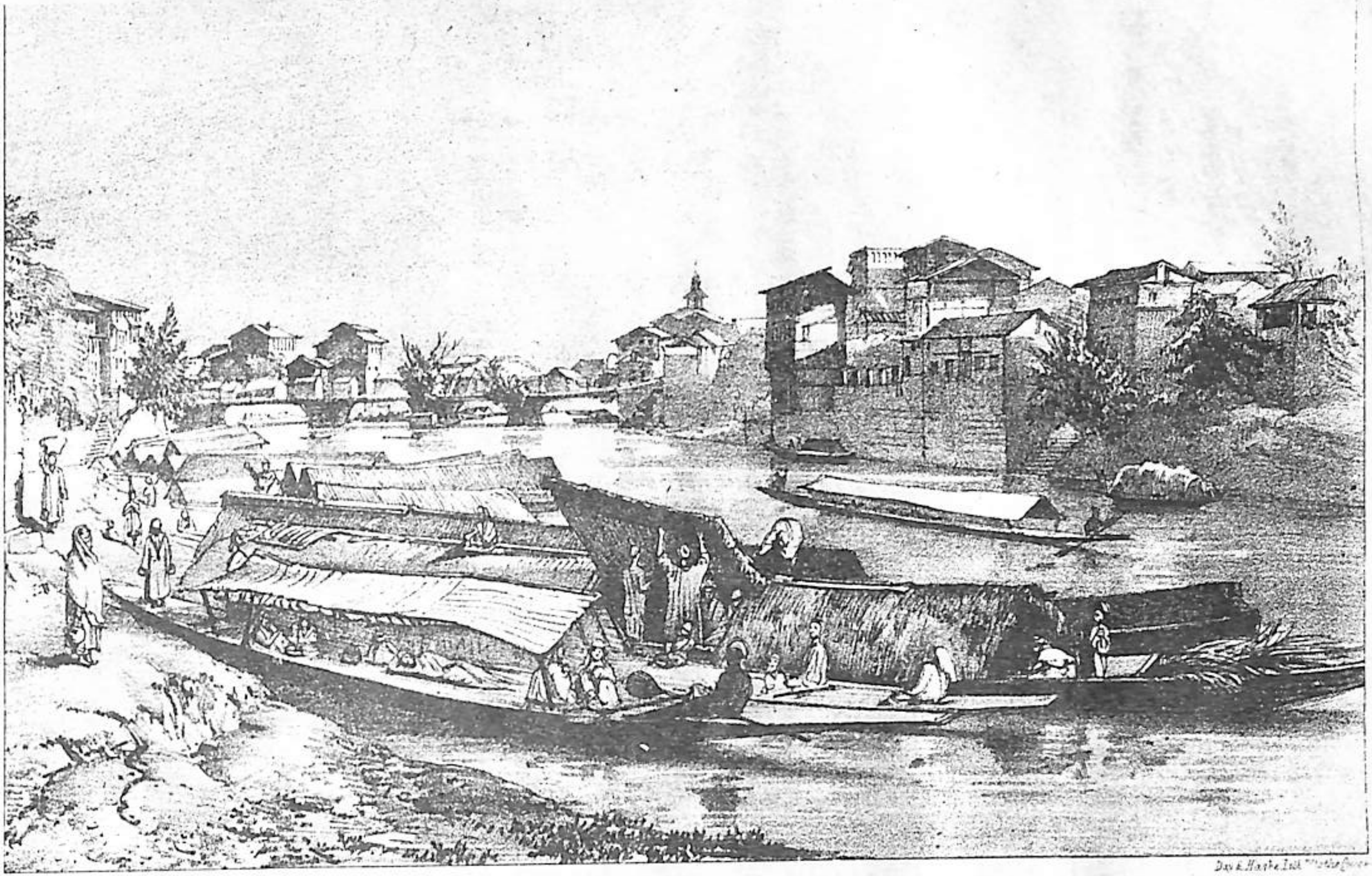
A small and decayed wooden building was pointed out to me as the first mosque that was erected in Kashmir; it was of the same form as those already described, but so old and crazy, that I contented myself with a glance at it from the river. I think it is called the Bulbul Lankur, after the fakir who first introduced the doctrines of Islam into Kashmir, *viâ* Tibet, according to the Kashmirian tradition.

The great mosque is a very large, square, and Saracenic building, with an open square, or Pateo, in the centre, and a wooden steeple at each angle. The foundations are of stone, but the roof of the surrounding cloister, or interior, is supported by two rows of pillars, three hundred and ninety-two in all, on plain stone bases, each pillar being formed of a single deodar-tree, about thirty feet in height; and the bases, it is said, were once part of a flight of steps leading to the top of the Tukt-i-Suliman; though this may be doubted, on account of their shape. A large Gothic arch opens from the Pateo to the principal altar, over which the roof is much higher than elsewhere. The length of a side of the square in the interior is a hundred and twenty-six yards, the width twenty-one yards. The gloomy silence and general aspect of the place are cathedral-like and imposing. Opposite to the principal entrance the roof had fallen in, and the light streamed into the darkness, with an effect that would have delighted Rembrandt himself. Over the gate is an inscription in Persian, from which

we learn that the mosque was built by the emperor Shah Jehan.

The tombs of some of the Chakk tribe are to be seen near the Musjid, in, I believe, the old and curious burying-ground which I saw between it and the foot of the Huri Purbut, and which is full of many large massive horizontal tombstones.

The Musjid of Shah Hamadan, of the usual Kashmirian fashion, occupies a conspicuous situation on the bank of the river, in the midst of the city. His story, as believed by the Musalmans, is as follows:—Timur Lung was one night wandering in disguise about the streets of his capital (Samarkand), and overheard an old man and his wife talking over their prospects of starvation; upon which he took off an armlet, threw it to them, and departed unseen. A pretended Syud, or descendant of the prophet, asked them how they came by the armlet, and accused them of having stolen it. The matter was made known to Timur, who very sagaciously decreed that the owner must be the person who could produce the fellow armlet. He then displayed it in his own possession, and ordered the accuser to undergo the ordeal of hot iron, which he refused, and was put to death in consequence. Timur, moreover, put to death all the other pretended Syuds in the country. One named Syud Ali, or Shah Hamadan, who really was a descendant of the prophet, accused Timur of impiety, and told him that he would not remain in his country, and by virtue of his sanctity was able to transport himself through the air to Kashmir. He descended where the Musjid now stands, and told the Hindu fakir to depart. He refused, upon which Shah Hamadan said, that if he would



Day & Haghe Lith.rs to the Queen

VIEW ON THE JHELUM IN THE INTERIOR OF THE CITY OF KASHMIR.— LOOKING UP THE STREAM.-

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bring him news from heaven, he would then believe that he was a great man. The fakir, who had the care of numerous idols, immediately despatched one of them towards heaven, upon which Shah Hamadan kicked his slipper after it with such force that the image fell to the ground. He then asked the fakir how he became so great a man; he replied, by doing charitable actions; upon which Shah Hamadan thought him worthy of being made a convert to Islam; and, in a few days, so many more followed his example, that two-and-a-half kirwahs of Juneos, or sacred strings, worn by the Brahmins, were delivered up by the Hindoo proselytes. The converted fakir himself was called Shyk Baba Wuli, and a penance of forty days performed at his shrine, is considered the *ne plus ultra* of the meritorious.

Near Chatturbul, at the lower extremity of the city, on the left bank of the river, is the tomb of Thug-i-Baba, and is worth a visit on account of its being composed of white marble, beautifully inlaid with black. The very elegant fretwork in the window is made of composition that might be taken for stone.

The Idgar* is a lively, green, open flat, near the bank of the Mar (snake) canal, and a public-house and a cricket-match, would give it much the appearance of an English common. On the east side of it is a large building, which is in fact a mosque, but more resembles a cavalry riding-house, and is overshadowed by some lofty chunar-trees. No Musalmans observe the Ramasan with greater strictness than the Kashmirians.

On the hills of Huri Purbut, otherwise the Koh-i-

* The place of the Id or Eed.

Maran, is a worshipping-place, a large stone painted red, and in honour of Vishnu.

The Musalmans assemble to pray at the shrine of Shah Hamzeh, or Mukudam Sahib (the chief or leader, from his superior piety), a large wooden-roofed building, and close to it is an elegant marble mosque, built by Akhun-Mulah Shah (the tutor of Jehan Gir), who founded several other edifices in Kashmir.

In the times of the Patans, the Shiah Musalmans in Kashmir were not allowed to enact the feast of the Moharem. In the time of Abdullah Khan, who made himself independent of his master, at Kabul, they determined to celebrate the feast in good earnest; and accordingly, as I was informed, they compelled a boy of the Suni persuasion to eat salt; then tantalized him with water; and when he was about to drink, they shot him to death with arrows, so that he might die like Husyn, in the desert of thirst. When Abdullah Khan heard of this, he ordered an attack to be made upon the Shiahs; their property was plundered, and their houses burnt; and, collecting about one hundred and fifty (for there are very few in the city), he ordered their noses to be pierced, passed one string through them all, and thus linked together, he made them perambulate the bazaars.

In the time of the governor Bama Singh, the Shiahs again attempted to celebrate the Moharem. Mukudum Sahib, a Suni, who lived four hundred years ago, was always followed by a great number of disciples. Amongst them was a Persian Shiah, Syud Shums-ud-Dyn (the sun of the faith), who disguised his real faith, and whilst he always paid marked respect to his master, he employed his time

and abilities in making secret converts to the Shiah tenets. In consequence of this, his name is much venerated by the Shiahs, who, in celebrating the Moharem, purposely spat in the direction of Mukudum Shah's tomb. The enraged Sunis fell upon them and killed fifteen of them, and plundered their property; and the Persian merchants, of whom there were two or three hundred, retreated from Kashmir, and have never since resided there.

Huri Purbut or Purwut, is about two hundred and fifty feet above the lake, and of a trap formation. On the summit is the fort, consisting of long walls, extended from one eminence to another, and strengthened with towers at intervals. I never ascended to the top, as objections might have been made, and it would have excited suspicion in the mind of the governor. Akber made it his residence, and built a strong wall round the foot of the hill, whose circumference is about four thousand paces. This wall is perforated by five gates. Over one of them is an inscription in Persian—"Sir-i-shah-an-i-alum-Shah Akber-Talu Shah-nuh-hu"—"The chief of the kings of the world, Shah Akber, may his dominion extend." On that called the Kutu, is another inscription in Persian, which says that this killah of Nag-i-Nagur, is built by order of the great king, Akber, at the expense of one crore and ten laks of rupees from Hindustan, (£1,100,000,) that two hundred master builders were employed, and that no injustice was done to any one who assisted them, but that all were paid—that there never was a king like this king of kings, nor ever will be—that it was built in the year of the Hejira, 1006 (A. D. 1597), and that the superintendent's

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name was Khoja Mohamed Husyn, a slave of Akber's.

Naga Nagur would seem to mean the place or city of the lake, but its real signification is, No-lak-Nagur — the city of nine laks of inhabitants (900,000). European visiters to Kashmir are usually domiciled in a garden on the lake called the Bagh-i-Delawur* Khan, it having been made by a Patan of that name. Its walls are projected into the water, its length is about 100 yards, and it is laid out in the usual eastern manner, with trellis-work covering the walks along the wall, on which are produced the best grapes in the city, excepting the Muscats in the gardens of the Shah Sahib, which were originally brought from Yarkund, and are amongst the finest I have ever eaten.

At either corner of the Bagh-i-Delawar Khan is a small summer-house, ornamented with open lattice work. A balcony running round the upper room, overhangs the waters of the lake, which are nearly covered with lotus-plants, between which, an open space has been worn by the boats passing to and fro; and, opposite to the south-western corner is a small but very pretty island, on which are the remains of the tomb of a fakir whose name I forget, and shaded by the foliage of the mulberry and willow trees that cover the whole surface of the dry ground. The north gate of the garden opens into a street that leads to the principal bazaar in the city, being extended thence till it reaches the bridge opposite the Shyr Ghur.

The peaches and apricots of Kashmir are inferior, I believe, to those of little Tibet. The melons are still more so. The mulberries are of good flavour.

* Delawur signifies high-spirited, or noble-minded.

The pomegranates are of very inferior flavour, and are not at all comparable to the delicious fruit of Kandahar; though it is only for want of care. The climate is too cold for oranges and mangoes, though I should imagine that both might be grown there with the assistance of a little artificial heat. The "Palms of Baramoule" exist only in the imagination of the poet, there being none in the valley. The common garden fruits of England would thrive there in perfection. Hazelnuts grow wild; and of walnuts there are three or four varieties. Apples and quinces are, at present, the staple fruit of the valley: the pears are indifferent. The quinces are very fine, and a very cooling beverage is prepared from the simple infusion of the seed, which is carried into the plains and sold as febrifuge. As already remarked, the apples are large and very plentiful, but of one kind, of a bright yellow colour when quite ripe, and of good flavour, though somewhat coarse. In Kashmir they make a sweetmeat of every thing, not only of every kind of fruit, but of the buj or sweet reed* which grows abundantly in its ditches; it is used as a preserve, and also as a tonic medicine.

Kashmir is a little out of the tropics, but is visited by periodical rains, which, however, are finished before the middle of July, usually a month after the period when the rain begins in the north of India. A great quantity of rain, the result of evaporation, after the first melting of the snow on its surface, is poured upon the valley in May and the beginning of June; and throughout the spring months the mountains are rarely free from clouds, and showers are very fre-

* Acorus calamus.

quent. The ground is covered with snow to an average depth of about two feet. The first new snow falls between the 10th and 20th of December, and the ground is free from it about the 1st of May, when the flowers begin to show themselves, as if by magic. The hottest time is from the middle of July to the middle of August, during which time the mercury ranges from 80° to 85° Fahr., in shade at noon, in the city, though at Islamabad, a cooler place, I have seen it at 71° in the shade at noon, on the 29th of July. Much, of course, depends upon situation. On the 18th of August, at 10 o'clock, the thermometer stood at 72° on the top of the Tukt-i-Suliman. On the 6th of the same month, in the shade of the gardens of the Shalimar, it stood at 81°, and at half-past seven in the evening of the same day it stood at 69° in the Bagh-i-Delawur Khan. In the beginning of June the average height of the thermometer, at eight o'clock in the morning, is 64° Fahr. and, at noon, the mercury rises to 74° in the shade. On the 30th of November, at Suhoyum, or the burning ground, the thermometer stood at 66° in the open air at noon, and the cold increases every day till the first snow falls. I have been twice caught by it. The average cold of the depth of winter is a few degrees only below the freezing point, as the lake is covered with ice, whilst the river, a sluggish stream, is not frozen over. Occasionally, however, as I have remarked elsewhere, Kashmir is visited by a season of far greater severity.

Although nothing can be more deliciously soft than the air of the valley, yet, in many places, it is affected by a miasma from stagnant water; and that of the city is sometimes oppressive and sultry, from want

of free circulation; but any temperature can, of course, be procured by ascending the mountains.

Not far from the Bagh-i-Delawur Khan is the Musjid, called, I think, the Mongri Musjid, built in the usual fashion; but it is in better preservation and more worthy of notice than any other of the kind in Kashmir. The first in rank among the Musalmans of Kashmir resides near it.

The Mar canal is, perhaps, the most curious place in the city; it leaves the Bagh-i-Delawur Khan lake at the north-east corner, and boats pass along as at Venice. Its narrowness, for it does not exceed thirty feet in width, its walls of massive stone, its heavy single-arch bridges and landing-places of the same material, the gloomy passages leading down upon it, betoken the greatest antiquity; whilst the lofty and many-storied houses that rise directly from the water, supported only by thin trunks of deodar, seem ready to fall down upon the boats with every gust of wind. It could not but remind me of one of the old canals in Venice, and although far inferior in architectural beauty is, perhaps, not without pretensions to equal singularity.

We passed from the Bagh-i-Delawur Khan to the city lake by water. The canal is sometimes shaded by a stately chunar, sometimes bounded by a wall, sometimes by a meadow sloping imperceptibly to the water's edge, and the boats make their way, with difficulty, through the closely-growing lotus-leaves—the stalks of which, by the by, are sold in the bazaar, and form a respectable vegetable when boiled and eaten with butter, salt, pepper, &c. By one way we pass by the place where the shawls are washed and beaten out

on the large limestone blocks, which once were part of a building close by. The canal is here twelve feet in depth, and it is said that the peculiar softness by which the genuine shawl of Kashmir is distinguished from those made in the Panjab, or elsewhere, is attributable to the great softness of water in this place. I forwarded a specimen of the soil of this and some other places in Kashmir to Mr. Prinsep, of Calcutta, but am not aware whether it has been analyzed or not.

Between this place and the lake is a spot remarkable for the ruins on the water's edge, and for its being the principal place of residence of the Hindus inhabiting the city. Further on is the elegant stone bridge of Nawidyar, of three Saracenic arches, built by one of the Moguls; and beyond this, in the meadow on the left, is a ruined Musjid built by Nur Jehan Begum, now destroyed by the tasteless Sikhs, for the sake of the material. From this bridge also commences the causeway of Sud-i-Chodri, which is carried entirely through the lake, and enables a person to walk to the village of Isha Bryri, four miles distant on the opposite side, without going round its margin. It rather resembles a line of rushes than a made pathway.

We now enter the division of the lake called Kutawal; it is chiefly around this that the far-famed floating gardens of Kashmir are anchored, or rather pinned to the ground by means of a stake. These, however, are very un-Lallah-Rookhish in their appearance, not being distinguishable from beds of reeds and rushes. Their construction is extremely simple, and they are made long and narrow, that they may be the more easily taken in tow. A floating

garden ten yards long by two or three in width, may be purchased for a rupee.

Mr. Moorcroft has well described the manner in which these gardens are made. The weeds at the bottom, cut by means of a scythe, rise and float on the surface; these are matted together, secured, and strewed with soil and manure; a protecting fence of rushes is allowed to spring up around them;—and upon this platform a number of conical mounds or heaps of weeds are constructed, about two feet in height. On the tops of these is placed some soil from the bottom of the lake; the melon and cucumber plants are laid upon it; and no further care is necessary.

On the right hand is the village of Mullahpur (the place of the boatmen), and another village, whence the city is chiefly supplied with vegetables. The gardens and melon-grounds are often divided from each other by ditches and canals, lined with sedges and bulrushes, and so narrow as scarcely to afford room for a boat, of which, however, a considerable number may be seen paddling towards the city in the morning, deeply laden with melons, carrots, cucumbers, turnips, parsnips, cabbages, &c.

On the left we pass under a bridge, to that part of the lake called Sudra Kuwun, which is surrounded by meadows excepting where it approaches to the foot of the fort, and is chiefly remarkable for the extraordinary clearness and brilliancy with which it reflects the image of the neighbouring mountains. At the upper end of it is a ruined summer-house in a garden; and on the right, at a short distance, is a considerable village.

The place where the canal enters the principal part

of the lake, which is called the But-Dul (the lake of idols) or Sir-i-Shau (the lake of Seva), is known by the name of the Batta-Mazar (signifying, I believe, the place—literally, the shrine—where rice is eaten). The boatmen going to and coming from the lake often stop there and cook their dinners. It is remarkable in the distance from its single chunar-tree, and commands a good general view of the lake and the mountains around it. On the left is the village of Hazrit Bal, or the Prophet's hair, so called because a single hair of Mahomet's beard is preserved there in a bottle, and exhibited on every fête-day to the people. Numerous boats of various sizes are at that time ranged along the stone quay on the border of the open space intervening between the lake and the sacred edifice in which the relic is preserved. Sikhs, Hindus, and Kashmirians of both sexes, and of all ranks and ages, are there for the purpose of seeing and being seen; the Musalmans crowd around the door from which the sacred phial is exhibited; and I have seen and heard them breathing forth their aspirations, whilst they have touched the glass, and pressed their lips and forehead against it, with looks of the most extreme awe and veneration. There is also a tree near the Hazrit Bal, I forget of what kind, but I think an acacia, which is said to have been brought as a cutting from Mecca. Five or six fairs are held at the Hazrit Bal in the course of the year: the principal one is on the Mairaj, or the day on which Mahomet rode to heaven upon the mule Al Borak (the thunderer), who, by the by, is one of the five animals that the Mahometans believe to be destined to immortality. The other four are the ram which Abraham

sacrificed instead of Isaac; Baalam's ass; the one on which Christ rode into Jerusalem; and the dog that guarded the seven sleepers of Ephesus.

Another great fair held about the 1st of August, is called the Watul Myla, or fair of the Watul, because that tribe intermarry on that day. Every one that has time comes to the lake, the poorer classes on foot, and a succession of feasting, singing, and naching is kept up for forty-eight hours, and the entertainments are enlivened by the performances of itinerant bards. In the morning the crowd is to be seen at the Nishat Bagh; in the heat of the day the boats take refuge in the cool mountain-stream and shady banks of the Tyl Bul; and the evening and night is passed in the Nasim.

What has been poetically termed the feast of roses has of late years been rather the feast of singaras, or water-nuts. It is held, I believe, about the 1st of May, when plum-trees and roses are in full bloom, and is called the Shakufeh, from the Persian "shakufan," to blow or blossom. The richer classes come in boats to the foot of the Tukt, ascend it, and have a feast upon the summit, eating more particularly of singaras.

The feast of the No-Wareh (new place) takes place at the Vernal equinox, at which period the valley is said to have been drained. It is held chiefly at the But or idol-stone on Hari Purbut. The Sawunt or Busunth (the spring) takes place twenty days before the equinox, on which day the seed is prepared for the ground. The Hyrat, or day on which Siva was born is also a great day with his followers. It is the 16th of the month, Magha, which corresponds (by Prinsep's Tables) with the 21st

of January, on the Veyutur trysh (Jylum water), the day on which the Jylum is said to have found its course from Islamabad to Baramula: * the Hindus throw walnuts into the rivers, and carry water to their different gods.

The festivals of the Dusera and the Hulim are also observed in Kashmir. The first held is on the day on which the castle or island of Lonka (Ceylon) was said to have been stormed by Ram and Huniman. The hulim is eaten both by Musalmans and Hindus at the commencement of the winter; the meaning of the word has reference to the fatness of the meat. The Hindus place cooked victuals on the house-tops for the Gins during the Hulim. There are some other feasts of minor importance.

On the northern side of the lake is a noble grove of chunars planted by Akber, and called the Nasim Bagh, or garden of delicious breezes. There were originally 1200 of them, but that number is considerably reduced. Those that remain, however, are in the finest condition, and throw a most grateful shade over a fine space of greensward, extending for 800 yards by 400, on the banks of the water. The remains of surrounding walls, and a platform which appears to have been made on purpose for the reception of the trees, are every where to be seen.

* This has probably a reference to the great flood which took place in the time of Avante Verma, A. D. 875, which was caused by the bad state of the banks, dams, &c. Sujya, a holy man, ordered the people to dam up the whole river, then made them repair the dams throughout the country, and then allowed the pent-up water to flow in its old and proper channel to Baramula. *Vide* Wilson's Essay, p. 62.

I considered this as a good opportunity of ascertaining the growth of the chunar *(platanus orientalis)* in given period. Akber took Kashmir in A. D. 1588. I was told by the best authority that they were planted by himself. A chunar will grow from seed, but it will not thrive unless it be transplanted. I suppose them to have been transplanted into the Nazim Bagh when they were only five inches in diameter, and that this was done in the year 1590. Two hundred and forty-eight years have elapsed up to the year 1838, and I found the average to be about four yards and a foot; that is, for those growing in a rich dry soil, on a bank raised several feet above the lake. But very much depends upon situation: two or three of the trees that may be fairly supposed to have been planted at the same time, but at the edge of the water, have attained an average growth of six yards two feet two inches in circumference; and again, of two chunars at the village of Bryn, 170 years old, one was five yards one foot ten inches, and the other six yards two feet ten inches in circumference.

But a great number of these fine trees have been destroyed by the Sikhs. The governor, Mihan Singh, cut down some in the Shalimar, and sold them, but Runjit ordered him to repair the damage as well as he could. In the times of the Patáns no man could cut down a chunar under a penalty of five hundred rupees, even on his own ground. Some of the largest I have ever seen are in the valley opposite to Therapia on the Bosphorus; but the very largest I know of is at a village in Avin, under the Elboruz mountains, near Tehran, which I have already noticed: it measured sixty-six feet in girth! A stream

of water flows from beneath it. And yet it would appear that a chunar may have too watery a bed: near the village of Shadipur, near to the junction of the Sind with the Jylum, is a little chunar on a small mound in the bed of the Jylum, which has not only never grown within the memory of man, but is the subject of a tradition to that effect. Before I left the valley this tree had been newly surrounded by a brick wall, which might give it a chance of growing, by securing the soil around it.

TRAVELS IN KASHMIR.

CHAPTER IV.

The City Lake—The River of Oil—Glacier—The Shalimar—Splendid Ruins—The Sikh Governor—Oriental Ideas of Drinking—A Visit—Trial of Skill—The Isle of Chunars—A pleasant Encounter—Baron Hugel—Dr. Henderson—His Dangers and Adventures—Runjit Singh—M. Avetabile—The Agra Bank—Commemorative Inscription—First Travellers in Kashmir—Kashmirian Boatmen—Village of Bryn—Hospitality—Tea in Kashmir—Panorama—The Shah Sahib—Jealousy of Runjit—The Golden Island—The Lotus—The Water-nut—Atmospheric Phenomenon—Fly-fishing in Kashmir—Fish of the Country—Extraordinary Fish—Revenue and Commerce of Kashmir—Manufactures—Medicine—Manufacture of Shawls—The Wool—Proofs of Shawl-making—Dyeing—Peculiarity of the Water of Kashmir—Shawl Brokers and Shawl Merchants.

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CHAPTER IV.

The average depth of the city lake is not more than seven to ten feet, and the water being very clear, the bottom, covered with weeds, is almost constantly visible; but I have often enjoyed a swim in the darker water opposite the Nasim Bagh, where the lake is considerably deeper.

On the left of the Nasim, at the northern corner of the lake, are the ruins of a once-splendid pleasure-ground, whose walled terraces, rising one above the other, might easily be converted into a botanical garden, for which its extent and aspect seems admirably calculated. The narrow but dark and deep stream of the Tyl-Bul, or "river of oil," divides the ruins from some others of the same appéarance. This stream, which is the largest feeder of the lake, may be ascended for about two miles, to the foot of the slope from the mountains. It is formed from two streams: one flows from an opening on the right, by which the plain of Pampur can be reached on the other side of the mountain; the other, which is the principal stream, flows from a glacier in a ravine behind the Shalimar, whence ice is brought to the city. I ascended to it, and found it to be about 9000 feet above the sea, and sheltered from the sun by the surrounding peaks. The walk was exceedingly fatiguing, and there was

nothing to repay one for the trouble. I observed the wild geranium on the path-side, and the plant called the Kashmirian rhubarb was growing plentifully around; the gentian-plant, or nilkanut, is also common on the hills. The hauglu, or Kashmirian stag, is as plentiful here as in any other quarter of the valley.

Part of the stream is turned off, as a feeder to the fountain and reservoirs of the Shalimar, whose garden it traverses in its way to the lake. A sloping plain, of varying width, descends from the foot of the mountains to the eastern margin of the lake, where the Shalimar is built, and contains several villages imbosomed in fruit and chunars.

The Shalimar * itself is a building placed at the upper end of a walled garden seven or eight hundred yards in length by two hundred and eighty yards in width. It is of polished black marble, and consisting of two rooms on either side of a passage, which runs through the centre of the building. On the east and west side of it there is a corridor, six-and-a-half yards wide, formed by a range of six polygonal pillars, about thirteen feet in height, and of the same material. They are said to have been taken from the ruins of a Hindu temple; but the capitals and bases appear to have been the work of a Mahomedan architect: the latter, in particular, are most beautifully scalloped and polished The building itself is twenty-four yards square, the north and south sides being ornamented with Saracenic reliefs. It stands in the centre of a square reservoir, which is also lined with black marble; whose sides about fifty-four yards long, and

* Shah-il-imarat, royal gardens.

in its whole circumference contains one hundred and forty-seven fountains, which are made to play upon holidays, the reservoir being filled by the stream which enters it in the shape of a cascade. The height from the stone floor to the roof is about twenty feet. The latter may originally have been pointed, like the Tuscan roof; but as it is now covered with thatch, its original shape cannot be determined. The stream thence descends from the reservoir, by a shallow canal cut through the centre of the gardens, and lined with marble; and it falls over an artificial cascade, at each of the three lodges through which it passes in its way to the lake. A broad causeway or walk runs on each side of it, overshadowed by large chunar-trees, and here and there a few turfed walks branch off at right angles into the shrubberies, in which are little else than wild plum-trees, planted for the sake of their white blossom. At the end of one of these is a decayed bath, built of brick, and the walls around are covered with ivy.

The marble pillars and basins at the lodges are the only parts of them which remain, as originally constructed by the emperor Jehan Gir. The two principal lodges are built against the garden-wall at right angles with the Shalimar, and about 100 paces, distant. They are plain but elegantly-fronted Saracenic houses, and are evidently intended for the accommodation of the officers and servants of the emperor. Numerous chunar-trees are planted around, and with their shade, combined with the freshness produced by the fountains, the air is as cool as could be wished, even in the hottest day.

I never saw it to such perfection as upon my first

visit, when Mihan Singh, the Sikh governor, or the Colonel Sahib, as he was termed by the Sikhs and natives, invited me to join his party there. I found him surrounded by several of his officers wearing the gorgeous costume of the Sikhs, a single-threaded shawl turban, and a Kashmirian heron's plume, sitting in state in the corridor at the north side of the building, and listening to the Nach-girls who were playing and dancing before him, accompanied by their musicians, who sang and played their violins at the same time. The colonel occasionally took a little of the strong spirit of the country, which is distilled from crushed grapes left to ferment, and is much preferred to the finest wine that Europe could produce, which would not be considered strong enough.

The orientals have no idea of drinking unless they can drink a little too much. They believe, to the letter, that "man, being reasonable, must get drunk;" and, generally speaking, are astonished at Europeans, who, being permitted by our religion even to drink wine, do not always swallow more than is good for us, and can afford to leave off before it has caused us to be excited and uproarious.

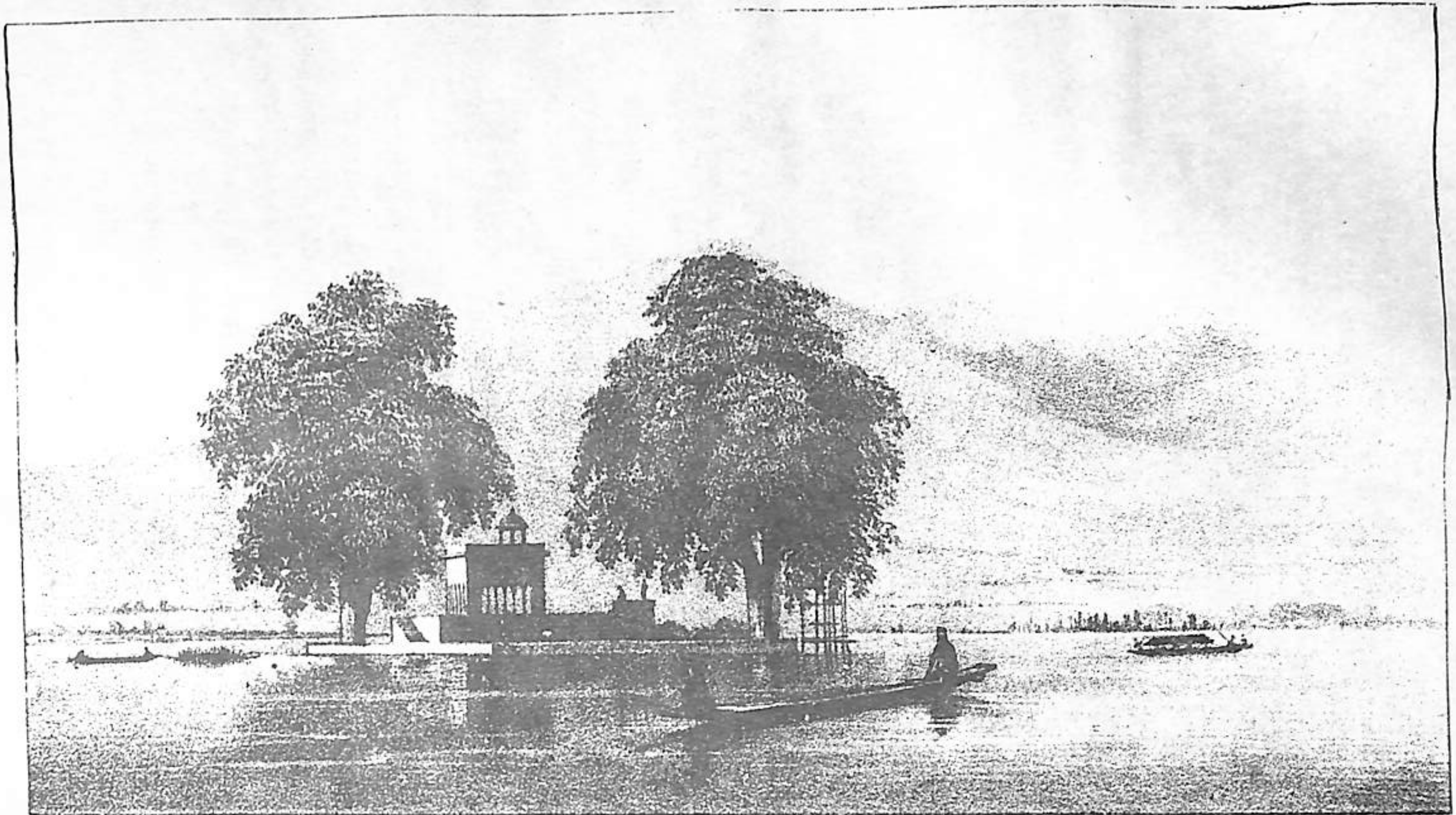
The fountains were in full play, and imparted a delicious coolness to the air around us, whilst that of the unshaded and open country towards the city was oppressively hot. Our conversation was chiefly made up of unmeaning questions, which he put to me regarding England and the East India Company, and such as I put to him in return, concerning the history of the valley (of which he knew little or nothing) and such of the statistics as I thought would not excite suspicion or give offence. When he was nearly tipsy

he retired into the building to take his siesta: the Nach-girls ceased their warbling at the same time. I remained in the corridor, in order to make a sketch of the scene; and then wandered into the garden, on an exploring expedition. After a while, the colonel resumed his seat, and the singing, dancing, and drinking recommenced, and continued till I was heartily tired, and felt greatly relieved by his calling for his matchlock, and proposing to shoot at a mark. His unwieldy size would have been alone sufficient to prevent him remaining steadily on his legs; but in addition to this, his hand was rendered so much the more unsteady by the quantity of spirit he had drunk, that his matchlock could not compete with my double barrel, and I obtained an easy victory. I then took leave of him in order to return to my quarters, and as my boat passed along the canal to the outer and ruined gates of this once royal garden, I could not but reflect upon the glorious days of the Moguls, and, in imagination, I peopled "its gay shining walks" and the scene around me with the cortege of "the magnificent son of Akber," and the equally celebrated Nur Mahul.

The isle of Chunars may be said to stand nearly at right angles with the Nasim Bagh, and the gates of the Shalimar, from which it is about three-quarters of a mile distant. In Kashmiri it is called the Rupa Lank, or Silver Island. The Sona Lank, or Golden Island, is on the other side of the lake. Both are said to have been artificially formed by the Mogul emperors, in imitation, I believe, of the island or lank, which was formed in the Wulur lake by Zyn-ul-ab-u-Din, and named Lank, *i. e.* Lonka or Ceylon,

in ridicule of the Hindus. The Rupa Lank is called in Persian the Chahar Chunar, or Four Plane-trees. The square surface occupies somewhat less than an acre of ground, and there was originally a tree in each corner, of which only two now remain upon it. In the centre is a small square temple with marble pillars; whose roof was originally covered with silver, but that has been long replaced by one of wood and plaster. The little garden round it is filled with roses, stocks, marigolds, and vines; and, in fact, it might be made exceedingly pretty. It is somewhat too far from the Shalimar for the nightingales to be heard there; but from its central situation it would be an excellent place for the bust of Tom Moore, which I prophesy will, sooner or later, be placed there.

One evening, on my return from shooting wild ducks on the lake, I found that Baron Hugel, the well-known Austrian traveller whom I had expected for several days, had arrived at the Bagh-i-Delawur Khan. Upon entering his room in the pavilion opposite to that which I occupied, I was surprised to find there a person who had also that moment arrived, clad in the costume of Little Tibet, and whose whole appearance betokened exposure to the fatigues incidental to mountain travel. I immediately recognised in him the enterprising and enthusiastic Dr. Henderson, who had crossed the Sutlij at Belaspur, in the disguise of a Syud, for the purpose of exploring the countries on the banks of the Indus. He quitted Lodiana a short time before I did, in 1835, and at Khundalu made his *début* as a holy man, by professing to work a miracle. The peasants complained to him that all the fish in the lake had died from drought; upon which he told



J. Hamerton Lith. from a drawing by the Author

Day & Haghe Lithrs to the Queen.

CHAHAR CHUNAR, or ISLE of CHUNARS, with the trees of the SHALIMAR, in the distance, Looking NORTH.

London, Pubd by Henry Colburn 13 Gt Marlborough Street 1842.

them that he was not the least surprised, but on the contrary was quite prepared for that intelligence, as Mahomet had appeared to him in a dream at Ajmir, and informed him that he would find it to be the case. He said, he knew that a copper-mine had burst under the water, and the fish had been consequently poisoned, but that he had no doubt that he could intercede with the prophet in their behalf. He then left them in the full reliance on his power and promises. He thence visited Mundi, and passed by way of Zanskar or Lahoul to Ladak. He then set out for Iskardo, but was arrested at Kulutzi, and brought back by order of the Rajah of Ladak, as a suspicious character, and was released by Zurawur Singh, who had marched thither after having beat the Ladaki forces at Zanskar. He afterwards made his way to Iskardo, where he was most kindly received by Ahmed Shah, who, although the new snow had fallen, sent with him a sufficient number of men to escort him safely over the then dangerous pass of Alunipilah, whence he descended by Burzil or Astor to Gurys and Kashmir, where he joined us. It may easily be conceived that we were not a little delighted to meet each other on such an occasion, and in such far and inaccessible regions, and that we had each of us a vast deal to communicate. Poor Henderson left us again in the course of a day or two, in order to prosecute his journey into Bajawur, where his disguise as a Syud was not sufficient to prevent his being recognised as a Feringhi and plundered.

He went by the Baramula pass to Mazufurabad; thence to the plain of Attok, where he passed the river at Hund; thence to Akora, Hashtnagur, Mala-

kon, Suhat, and Panj-Kora; thence to the Durora village, within a short distance of Dir. Here he was discovered writing, and was kept for three days in confinement, his jailers telling him that they would let him go if he would show them some Kimia (chemistry) *i. e.* the secret of making gold, &c.

When he arrived at the town of Bajawur, which, up to his time, he was, I believe, the only European that had ever visited, he told the Rajah, Mir-Ulim-Khan, that he was a Feringhi, and the latter offered him a guard, provided he would give him a "chit," or note of exoneration of himself, in case of accidents. I do not know what arrangement was made, but conclude that he proceeded as a Syud, as he was again suspected, in consequence of his servant having inadvertently exposed his watch before the people, who subsequently robbed him of all he had with him, including I believe, many valuable notes of his travels. He presented himself in most pitiable plight to M. Avetabile, at Peshawur, by whom he was most kindly received, and furnished with all that was necessary to carry him to Lahor, where he again joined us, under the hospitable roof of Gen Ventura. Runjit was much pleased with his conversation, and questioned him much on the subject of his wanderings. He arrived at Lodiana in a feverish state of excitement; and the privations and hardships he had undergone, in consequence of being obliged to travel as a Syud (who could not taste either wine or spirits)—whilst I had been generally received every where, comparatively speaking, "en Prince,"—quickly began to undermine his constitution, and he died in my presence at Lodiana, exhausted by fever, in February, 1836, to the

great regret of his friends, and most unfortunately for the cause of geography and science. He was the first projector of the Agra Bank, a most beneficial and thriving establishment. No name in India stood more prominent for enterprising speculation, and he died at the moment which raised him to the highest rank in the opinions of all admirers of adventurous travel.

I enjoyed the agreeable and scientific society of Baron Hugel, from Kashmir, through the Baramula pass, to Lahor, and Lodiana. Before the doctor quitted us, however, we deemed it expedient (taking into consideration the advantages that future ages were likely to derive from the knowledge that three such distinguished characters as ourselves had then and there met under such circumstances!) that our reunion should not pass unrecorded. Accordingly, we drew up an inscription, which we determined to have engraved, and placed in the island of Chunars. In order to effect this desirable object, the first thing necessary was a slab of black marble. This, after some difficulty, we procured from the ruined mosque on Huri Purbut. On this I caused the inscription to be engraved, and when we were at Lahor, preferred a request to Runjit, for permission to place it where we wished; which was immediately granted. Upon my passing again through Kashmir, in 1837, in order to visit Ladak, and the source of the great north-western branch of the Indus, I found that the stone, although engraved, had not been put up. This had, no doubt, been owing to the interference of the Rajahs, Dhihan and Gulab Singh, who were exceedingly jealous of the substantial presence of European names, in a country which they had always intended

to make themselves masters of upon Runjit's decease. I obtained, however, a fresh order, and the tablet was placed in the wall, where I afterwards saw it. The inscription was as follows :

Three Travellers,
Baron Carl Von Hugel, from Jamu,
John Henderson, from Ladak,
Godfrey Thomas Vigne, from Iskardo,
Who met in Sirinagur on the 18th November,
1835,
Have caused the names of those European Travellers who had previously visited the Vale of Kashmir, to be hereunder engraved —
Bernier, 1663,
Forster, 1786,
Moorcroft, Trebeck and Guthrie, 1823,
Jaquemont, 1831,
Wolff, 1832.
Of these, three only lived to return to their native country.

When I was printing in the letters for the engraver, I complained to my companions that the paper was not large enough, and that either our own names or those of the "previous travellers," must be made smaller: one of the party made us laugh by giving utterance to a sentiment which we could neither of us deny to be our own, "Oh, damn the 'previous travellers:' get in our own names as large as you can."

It was still there when I finally left the valley in Dec. 1839; but the troubles consequent on the death of Runjit, render it extremely probable that the first of my countrymen who looks for it, will find that it is gone. Should such be the case, I cannot lose this opportunity of requesting him to replace it; and if he

have the *esprit de corps* of a traveller, there is no occasion to give him any reasons.

As we passed the isle of Chunars, the commander of the boatmen stood erect at the head of the boat, and firmly grasping his paddle with one hand, he brandished it aloft and around his head with the form, grace, and dexterity of a drum major; at the same time, repeating the word "wy-woo," as an English helmsman would encourage the rowers to "give way;" and the boatmen, of which there were a dozen or fourteen, after each rapid stroke of the paddle, struck their hands simultaneously upon its blade: or each of them, as he withdrew his paddle from the water, half turned, and presented it to the man behind him; by which means the two handles were crossed, and struck together in regular time, and with a pleasing effect.

We pass under one of the bridges in the causeway, already noticed, in order to arrive at the Nishat Bagh.* The Nasim Bagh† should be visited (so say the natives) in the morning, and the Nishat, in the evening. In general appearance the latter much resembles the Shalimar, but the stream which supplies it is not quite so full and regular. The lodge, at the landing-place, is open to the water, and at the upper, is another open building in the same style, through which, from behind, the stream is visible down to the lake. The chunars are very numerous and very fine, and the garden produces a great quantity of the finest quinces, the seeds of

* Garden for the indulgence in the pleasure of drinking to intoxication.

† Garden of pleasant breezes.

which are exceedingly mucilaginous and cooling, and the water in which they are beaten up is taken as a febrifuge.

We next come to the pretty village of Bryn, in the possession of Khoja Mohamed Shah Nukshbundi. The name Shah appears to have been given him merely from the respect in which he was held by his followers. The latter epithet signifies that he was of the family of the great saint at Bokhara, and has reference to the belief that by religious abstraction a holy man is enabled to receive the *nukshu* (likeness or picture of God), which is enclosed or bound up in his heart.

The kind attentions of this hospitable individual have been already mentioned by Mr. Moorcroft, M. Jaquemont, Mr. Wolff, and Baron Hugel, and have been extended to every European who has visited Kashmir. I have often dined at his house, where I found him surrounded by his family and retainers, and I generally picked up a great deal of information from the people I met there. No females of course were allowed to be present.

The Hajis from Kokan and the countries north of the Himalaya had heard that the Indus was opened, and that the shortest way to Mecca was by descending the river to Bombay. They arrived at Ladak and Kashmir by the Duras pass, and invariably proceeded to the house of the Shah Sahib, by whom they were hospitably entertained, and whom they recompensed by a present of tea, a piece of siling or cloth manufactured in Yarkund, from the shawl wool of Tibet; or a china cup, or a trinket made of the yu-stone or chalcedony of that country. I collected in this manner specimens

of twenty or thirty different kinds of tea, and I never tasted finer than that which I have drunk at the Shah's house. Scarcely a morning passed that the fat, portly, Falstaff-like figure of Samud Shah did not make his appearance in the Bagh-i-Delawur Khan and address me, saying that the Shah Sahib had sent his compliments, wished to know how I was, and had ordered him to bring me some fruit. "Shah Sahib salaam goft" (the Shah told me to give his salaam), was the usual commencement; and being given "*ore rotundo*," and a deep, manly, and somewhat pompous expression of voice, was afterwards a subject for mimicry and mirth, in which he always heartily joined. For every day during the whole month that I was occupied in a panoramic drawing from the top of the Tukt-i-Suliman, Samud Shah, sent by his master, used to force his Yarkundi pony up its north-eastern slope, in order to pay me a visit of compliment, and was always followed by two or three attendants, carrying something more substantial, in the shape of a ready-dressed curry and a cup of tea, which was re-heated and prepared by a fire they kindled on the spot.

Now I do not mean to say that a *quid pro quo* was not expected from my friend the Shah Sahib, or that he would have refused a present, in return for all his attentions. But there was no getting on, to use a familiar phrase, without him; he had clearly an eye to futurity, and the possession of the valley by my countrymen; and, as far as the present was concerned, his chief aim was to obtain from myself and others, a good word with Runjit, in order that his jaghirs in Kashmir might be increased. In the hope

of bettering his condition, he accompanied Baron Hugel and myself to Lahor and Lodiana. Runjit listened to his petition, but told him simply that what property he already possessed was secured to him. At Lodiana, of course, he could only be received with cordial civility, and his story listened to by the political agent; but, as he was a subject of Runjit, any thing like interference in his behalf was out of the question. Such was Runjit's jealousy, that it was only with much difficulty, and after a great deal of delay, that he was allowed to go to Lodiana at all.

It is with great regret I have lately heard that the poor Shah Sahib had been sent for from Kashmir to Lahor, under pretence of making him answer some political accusation, and being obliged to travel in the hottest weather, had died there, a victim to fever, and the machinations of his Sikh enemies.

At Bryn I asked the Shah Sahib's shepherd whether he would not cure the rot in sheep by feeding them with prangus-plant: he replied yes, and went out and procured some to show me. I believe it to be good food for cattle, and it may fatten them very soon; but I never heard of any very extraordinary account of its powers in that particular.

Southward of Bryn is a spring upon the mountain-side, encased by masonry; and southward of that again is the Kutlina or Peri Muhal, already mentioned, being a collection of ruined terraces, that were originally constructed by order of Akhun Mullah Shah. It must have been a very large building. On the façades of the terraces are niches and rooms, applied to the purposes of a collegiate institution, for which the whole edifice was originally intended. From

its elevation on the mountain-bank it commands a fine view of the lake and surrounding scenery.

Below it is a modern garden, and a large village plentifully shaded by walnuts and poplars, connected by festoons of vines. Opposite to this is the Soña Lank or Golden Island, formed artificially, like the Rupa Lank, and somewhat larger, being at present merely a small green platform. In the time of the Moguls there was a building upon it, from which it took its name. The walls of the edifice were still standing in the time of the Patans, and it was used by them as a place for solitary imprisonment, in which their victims were shut up and starved to death.

A breeze which, as I have already remarked, is constantly blowing through the gully between the Tukt and the mountain of Pandu Chakk, is said to prevent stagnation in the water of the lake.

During the autumn and winter, the lake is covered with innumerable wild fowl; but the grebes, moor-hens, and bald-coots, are constantly to be found there; numerous herons may be distinguished at their favourite fishing-stations, and the common king-fisher is seen at every corner of the lake breasting the sun for an instant, and then dropping into the water like a falling emerald. The natives were forbidden to kill the wild fowl, which I thought a very sage and proper regulation, as it provided me with many a good day's sport. Many of the ducks are destroyed by eagles, who take up their residence in the neighbouring mountains for the purpose of preying upon them.

One day, seeing a very large flock of ducks before me, I was ordering the boatman to near them

cautiously, but was surprised to see them all rise before I could possibly have alarmed them. Upon looking upward I saw a ring-tailed eagle of the largest size descending from the mountains to the lake, and sweeping downward to the surface of the water, without moving his wings. One little duck, for some reason, had remained there. Had it dived for an instant it would have saved itself; but the terrified bird rose into the air as the eagle approached it, and was instantly seized and carried off to a distant tree.

The Lotus * with its noble pink and white flower, is very common, and in fact, the leaves are so numerous that in some places they form a verdant carpet, over which the water-hens, and others of the same genus, securely run, without risk of being immersed. In the hot weather, the children in the boats pick a large leaf and place it on their heads, as a shelter from the rays of the sun, or by breaking off the stalk close to the leaf, obtain a tube through which they drink of the water poured in from above. The stalks are very commonly eaten by the poorer classes. The seeds when dry are strung together like beads.

That extraordinary plant, the "Annesleya Horrida"—there called the Juwur—is also common in some parts of the lake. Its broad round leaf lies on the water like that of the lotus, its upper surface being in no way remarkable, whilst below it is covered with numerous hard, sharp, and hooked spicula, the use of which, no doubt, will some day be ascertained.

The other plants on the lake are a white lily, another called *til*, and the singara (from sing a horn), or

* Nilumbium speciosum.

horned water-nut; and a numerous variety of reeds and rushes: of one kind is constructed the frame-sieve used by the paper-makers; with another the roofs of the boats are matted; and the flower of another, which resembles cotton in texture, is mixed up with the mortar that is plastered on the sides of a bath, in order to prevent its being too much softened by the steam. The Satyrium Nepalensis is also common in Kashmir. A very considerable revenue is derived from the sale of the singara, which is collected in abundance on the great lake.

My attention was attracted by a phenomenon which was observable about sunset, more especially in the summer months. Whilst the rest of the horizon was growing golden over the mountain-tops, a broad, well-defined, ray-shaped streak of indigo was still shooting upwards to the zenith, from the Panjal of Baramula; it remained nearly stationary for about an hour, and was then blended into the sky around it, and disappeared with the day. It was, no doubt, owing to the presence of some particular mountain, far distant from the Panjal, which intercepted the red rays, and appeared to throw a blue shadow, by causing so much of the sky above Kashmir to remain unaffected by them.

I am aware of only six different kinds of fish in Kashmir, of which by far the most common is the Himalaya trout, and it varies so much in colour and appearance, according to its age, and season, and feeding-ground, that the natives would seem justified in trying to make me believe that there were several species, instead of one. Unlike the true trout, it rises rarely and very sluggishly at

the fly. I tried fly-fishing in Kashmir, until I found it an unprofitable employment. I remember that at Islamabad some fish were brought to me, that in colour more resembled the real trout than any I had seen, but I believe they were only fish of the abovementioned species. They vary also in size, from one, two, and three pounds weight; and I was informed that there were a few in the lake that were far larger than any that I saw. I may mention that the Little Tibetians caught fish with their hands, in the stream on the elevated plains of Deotsuh. They were of a yellowish copper colour, blotched with dark spots. I have seen them caught of the same colour in the lake of Kashmir, when out of season, and I believe these and the Deotsuh fish to be of the same species. The fish from the river are much better than those from the lake, but they are insipid when compared with the real European trout; this fish is also called the Sutur Gad—Gad signifies "fish."

I have seen what I believe to be the white mullet of India, such as I have shot in the Meerut stream, caught in that at Safur Nagri, on the Karywah of Zyn-i-gyr; but it is most probably found also in the Jylum. There is also a little white fish, bluish on the back, and somewhat resembling a bleak, called chatur; its length about six inches. There is another, I believe, called the Tatur Gad, in the lake and river, about five inches long.

There is also a fish much resembling the American cat-fish in shape, and called the Aniur; its general colour is dusky olive, inclined to reddish at the tail; it has three ventral, and two dorsal, fins; the eyes are nearly on the top of the head; a horny plate, shaped like a horseshoe, is continued between the

gills to the mouth, and from it two feelers are projected at right angles, and there are also two worm-like appendages under the chin. Those I saw were very small, but it grows, I was informed, to three or four pounds weight.

Lastly comes the Ram Gad, or fish of Ramah, which I have already mentioned as being caught at the Shah's village of Safur Nagri. The ground colour of this, I believe, new and singular fish is a reddish gold; fins reddish; its sides are covered with broad stripes of a very dark dull bottle-green colour; two worm-like appendages are pendant from the horn of the upper lip; a small, sharp spur, which it can erect and use as a weapon of offence, is situated close in front of the eye, and between it and the mouth, its curve being backwards and downwards, so that a straight line, if continued from its point, would cut the centre of the tail. It grows to about three-quarters of a pound.

Fish forms a great proportion of the food of the poorer classes in the valley, or at least of those living near the lakes.

I scarcely know whether Samud Shah seriously believed the account he used to give me of an animal in the Jylum called the Kirim, which, according to him, must be a species of fresh-water polypus. He gravely assured me that persons, when bathing near the bridges in the city, have been dragged under water by them; and that one man had the presence of mind, when seized, to cut off part of the tentaculum by which he was seized, and carried it off as a trophy. This, of course, I repeatedly requested to see, but it was never forthcoming, and I am afraid the account must be altogether a fable. The name of the

creature had, however, crept into an old song, of which the following is the first line:

"Kirimo nal ho wultho myh:"—

which may be translated, "You have thrown your hands around my heart, like the arms of the Kirim." In Little Tibet I heard a story of a similar animal, there called a Chufing; and that the grandfather of Ahmed Shah, the present Rajah, caused a horse to be driven into the Indus to it, as a bait, and that the creature fastened on the belly of the horse, and was thus dragged ashore, where they were obliged to kindle a fire of apricot stones (said to burn very fiercely) in order to make the Chufing quit his hold. I give but little credit to either story.

The Sikhs have extended their oppressive rule
over this unfortunate valley for the last 22 years,
and for the last half of that time it has been also suc-
cessively a prey to the earthquake, the pestilence,
and the famine. The population of the city does not
now, I should imagine, exceed 80,000, although the
natives would have you believe there are many more;
and perhaps the whole valley does not contain above
120,000 people. I speak almost entirely at a guess,
on account of the love of exaggeration which is so
prevalent in the East, and the extreme difficulty in
collecting accurate information. The first conse-
quence of the oppressive nature of Runjit Singh's
government is, that the inhabitants have been con-
stantly leaving the valley for many years back; the
next has been, that their masters have found it neces-
sary to prevent their leaving it without assigning some
sufficient reason. The revenue in Akber's time
amounted to more than three million of kirwahs of
rice—and he commanded that the crops should be

equally divided between the government and the husbandman. The returns amounted, so I was informed, to more than a crore of small rupis, or a million sterling;* and subsequently, in the time of the Patans, to fifty or sixty laks of small rupis, = about 330,000*l.*

When I was at Kabul, the Nawab Jabar, brother of Dost Mohamed, told me, that in the year in which he was governor, the same in which the Sikhs took the valley, he collected 62 laks of small rupis, equal to more than 400,000*l.* sterling. It has now in successive years gradually dwindled down to 14 or 15 laks, nominally; although in fact, Runjit, who always took care to ask for a much larger sum from the government, was obliged to be contented, I believe, with something less than 10.

Kashmir and the isolated forts in the neighbourhood, particularly those at Mazufurabad and the Baramula pass, gave employment to three Sikh regiments as a garrison, and the expenses of the whole military establishment of the valley were reckoned, I believe, at about two laks of small rupis—about 13,500*l.* a year. In his late years, Runjit became shamefully irregular in the payment of his troops; one of the regiments in Kashmir had not been paid for 14 years. They determined, at length, upon repairing to Lahor, and conducted themselves on the way in the most peaceable and orderly manner, paying for what they took from a stock purse, and acting under the direction of officers whom they had chosen to command them, from their own body. I do not know whether Runjit paid

* A crore (= ten laks or 100,000,000) of the East India Company's rupis is equal to one million sterling. The small rupi = ⅔ of the East India Company's, which is equal to two shillings.

them all their arrears, but he put them under the command of an English officer, who, he well knew, would soon gain the confidence and respect of his men.

Two more laks were paid away in alms and wages, to Hindu feasts, processions, shrines, and fakirs, &c. Another lak for expenses and repairs, and one which the governor was allowed to retain as his salary. So that from seven to ten laks (10 laks of small rupis, about 66,600*l.*) was, as I have stated, the annual amount received by Runjit from this rich but exhausted province.

The revenue being farmed, the governor of course takes all he can get, without diminishing the chances of a sufficiency to meet the demands of next year; and, amongst other modes of filling his own coffers, I was informed that he probably takes many rupis in bribes for decisions, and 3000 or 4000 more in casual offerings and presents. There is, of course, the greatest difficulty in collecting information about the revenue. The shawl manufactory, so I was informed, pays a revenue of 25 per cent. The Zemindars, or farmers, pay 40 per cent.; but this is probably much less than the reality, and, in fact, there is little regularity in the system of taxation. Every trade and profession is taxed, even that of the dancing girls, who reside in companies, which are taxed at 4 or 10 rupis each in the month.

In the Panjab, the expenses of a poor man are about three large rupis, or 6*s.* a month; but the provisions on which he subsists are six or eight times as cheap as those eaten by an English peasant. In Kashmir the expenses of a peasant do not amount to more than 2 Huri Snighi or small rupis—2*s.* 8*d.* a month.

A first-rate shawl-weaver will occasionally earn one small rupi a day; which, in Kashmir, as far as mere subsistence is concerned, is equal to 10*s*. or 12*s*. a day in England. A weaver of indifferent skill will earn half a rupee a day; a beginner 2 anas, or one-eighth of a rupee. There are said to be more than 30 kinds of artificers in the city. A carpenter receives 4 anas, one-quarter rupi (=4*s*. a day); a cutler half a rupi; a gunsmith 1 rupi; a bow and arrow maker 1 rupi; kulumdani, or pencase-makers, 4 anas a day; a good journeyman tailor 2 to 4 anas a day. The field labourer is paid in rice, of which he has his dinner in the middle of the day, and in the evening 6 ser (12 lb.) of unhusked rice, by selling the surplus of which, after feeding a wife and small family, he finds himself a gainer of 1 ana a day, or about 2 rupis a month.

Five kinds of paper, the best of which is superior to that made in the plains, is manufactured in Kashmir. The dipping-frame is made of a kind of reed, which is found only near the Shalimar; it grows to about a yard in height, and is of the thickness of a common bell-wire. Every sheet of each kind is smeared with rice-paste, by the hand, encased in goats-hair, and afterwards spread upon a board of wild pear-tree, and polished with a piece of agate. The rag is first mashed in mills near the Shalimar, and then mixed up with size and colour at the manufactory. The best paper, which is used for korans, is made with wild hemp, beaten up with the rag in equal parts.

The rose-water of Kashmir is surpassingly fine, but there is nothing extraordinary in the way it is made. The atar is procured from trebly-distilled rose-water, which is boiled and poured into an open basin over-

night; whilst the rose-water is still hot, the basin is placed two-thirds deep in a running stream, and in the morning the atar appears like an oil on the surface of the water, and is carefully scraped off with a blade of grass bent in the shape of a V. It is said that a small bottle of atar is the produce of seven or eight hundred pounds of rose-leaves.

The Kashmirian's are very expert as manufacturers of wooden toys, turnery, ornamental carving in wood, inlaid work of different woods, ivory, and mother-of-pearl; and the painting on the pen-cases and work-boxes is alike curious and elegant in pattern. They have no oil colours, but flowers and other ornaments are sometimes raised on the surface, by means of a composition paste, then painted and oiled two or three times, until they have the appearance of being varnished,

The wood of the Rayal, a fir of the Himalaya, is used for window-frames and roofs; the chunar or plane-wood is employed for gun-stocks; clogs are made from the wood of the yew; the chob-i-pau is used for wooden nails, pegs, or any other small work where hardness is required; and bridges, boats, and musjids, are built with the imperishable deodar.

I will give a singular instance of the effect of Sikh oppression. A model in deodar of the Kashmirian mosque was being made under my own superintendence, and which I contrived to bring safely to England. It was with the greatest difficulty that I could persuade the man who was making it to come to me; and when he did come, he would make the most unaccountable mistakes in the simplest matters; such, for instance, as not cutting the pillars of equal length. The Sikh Sepahi whom I sent to fetch him, would make him give

him a few halfpence, for the honour of being called by him—would beat him if he did not come immediately, and beat him afterwards if he complained to me; and the reasons why he would not come, were, first, because he knew that what I paid him, or at least a great part of it, would probably be taken from him; and what was worse, that having proved himself clever enough to satisfy an Englishman that he was an adept in his profession, he would ever afterwards be made to work by the governor for little or perhaps no pay at all.

The small or Hurisinghi rupi, which is of about the same value as the Kabul rupi, was coined in Kashmir, as already noticed, by the Sikh governor, Huri Singh, and although subsequent governors have attempted to impress their name upon them, they have always retained their original name. The rupis are stamped by a die held in a man's hand, and on which is inflicted a single blow from an enormous hammer uplifted by two gigantic arms.

The oriental practitioners of medicine still pursue the system of Galen and Hippocrates, whom they call Jalenus and Pokrat, and they still distinguish diseases and remedies into hot and cold, moist and dry, &c. In fevers they recommend that all around the patient should be of a green, as the most cooling colour. For diseases that require the aid of mercury, they substitute that of corrosive sublimate, and in some cases, I was told, that they obtain the benefits of an alterative medicine by the persevering administration of a decoction of Chob-i-Chini,*—the strength of which is increased at intervals of two or three days, until the cure is effected.

* Smilax China.

There are now but five or six hundred shawl-frames in the city. Formerly they were infinitely more numerous. It occupies six or seven frames, of two men at each for six months, to make a pair of very large and handsome shawls. Runjit ordered a pair to be made, with patterns representing his victories, and paid down five thousand rupis, after deducting the duties. One only of these was finished.

The Poshm-i-Shahal, otherwise Poshmina (Poshm signifies the wool of any animal), or shawl wool, is found upon the goats that are pastured upon the elevated regions of Ladak and Changthung. It is undoubtedly a provision of nature against the effect of the intense cold to which they are exposed, and is found not only upon the common goat, but upon the Yak or Tibetian grunting ox, and the shepherd's dog which is used in the same inhospitable regions. I know not whether it be found upon the other species of wild goats or Tragelaphi of Tibet, which I have afterwards noticed, but the quantity produced by one large Ibex is equal to that of three goats, and the cloth woven from it in little Tibet is warmer, and softer, than the common shawl. Its colour is a dark, dull, brownish maroon. The poshm is a cotton-like down, which grows close to the skin, under the usual coating of hair. That of the goat is only of two colours; if the animal be white the poshm is white also; if black (I have been told that it is sometimes black, but have never seen it), or of any other colour, the colour of the poshm is like that of the Ibex but lighter: it is called in Persian Khád-rung, *i. e.* of its own colour, in contradistinction to what has been dyed. But I do not think that all the goats in Middle Tibet are provided with poshm. I have seen some very

handsome ones, with long thin spiral horns, which had no poshm, at the time, and others of the most ordinary appearance upon whom it was found. The shawl-goat is well figured, though a little flattered, in one of the early numbers of the Penny Magazine. It has produced poshm in England, but I believe that the quantity will diminish on each succeeding generation, as the climate is not cold enough to demand such a defence from nature.

The shawl-goats imported to France by Napoleon, were not Tibetian, but were brought from the province of Talish, on the western bank of the Caspian. Their pasture-grounds, I am informed, are not more than three or four thousand feet in height; and therefore, although in a higher latitude, they probably breathe a warmer atmosphere than that of the far more elevated plains of the Tibetian Himalaya. Mr. Power of Weald Hall, Essex, who has a large and thriving flock of these Talish or Caucasian goats, has several shawls made from their wool, and informs me that the quantity of wool which they yield has not perceptibly decreased, even in succeeding generations.—But I cannot help thinking that the real Tibetian goat would in time fail to yield so large a quantity as at first, and that his progeny would produce still less.

I should imagine that the wool was not so much a protection against a still and regular frost, however severe, as against the cold and killing blasts that are so constant upon the plains and passes of Tibet, and which seem to be generated in consequence of the proximity of such snow-clad and elevated regions, to the tropical and fervent heat of the plains of Hindustan.

Goats producing the shawl wool are common in the countries west of the Caspian, and excellent shawls are made there also.

Rudak, a village and district upon the right bank of the Indus, about seven or eight days' march from Lehin, (the latter being the name of the province,) seems to be the first and principal rendezvous of the traders in poshm, which is collected in great quantities from the flocks that are pastured upon the vast plains of Chang Thung.* Thung in Tibetian signifies a plain, and is sometimes used to designate a small open space upon the banks of the river, in Little Tibet.

The poshm is brought to Ladak upon the backs of sheep, of a breed larger than any I ever saw. I bought one, a wether, in Nubia, and it travelled well enough to the plains, but died there of heat and fatigue. It was a long-legged animal, about three feet in height, otherwise resembling the Leicestershire breed. One of these is loaded with from four to six trak of poshm, and will travel about eight or nine miles a day. They cost two rupis each.

The Kashmirian merchants purchase the poshm at Leh, at the rate of eighty puls (small handfuls) for a small rupi. It is then cleaned on the spot, and one part in four only is fit for the purposes of the weaver. This is then carried upon men's backs to Kashmir. One man will carry ten trak. The time occupied is eighteen days, and he is paid at the

* This is a Tibetian word, and signifies, I believe, the Shepherd's Plains. The name of a province in China; so spelt, and pronounced as Shan Thun, signifies (so I am informed) a country to the eastward of the mountains. The Chinese and Ladaki language differ very materially.

rate of one small rupi a trak, for the whole distance; though I believe some further allowance is made when the quality is very good. When it arrives in Kashmir the governor takes possession of it, and sells it again to the merchants, at 20 per cent. profit upon their whole expenses, he keeping the difference for himself. The white poshm may then be purchased in the city, at about four small rupis a ser (2 lb. English), and khad-rung, or dun-coloured, at two-and-a-half rupis a ser. Some of this is often purchased by the poorer classes who can afford it, and they make a profit by selling it to the manufacturers, after it is cleaned and spun into thread; but the poor are sometimes compelled to clean portions of it which are distributed to them. The thread is then dyed of different colours, and of these they use about forty different kinds. Their blues and purples are made chiefly from indigo; their yellows from a Panjabi flower called Gul-i-Kysu, and from a grass called Woftangil in Kashmir; their blacks are procured from iron-filings and wild pomegranate skins, from which also a light brown is obtained; their reds from kermes and logwood, and a native wood called Lin; a drab from walnut skins; and it will scarcely be believed that the finest of their greens, and a light blue also, are extracted from English green baize.

All the thread used in making a large pair of shawls does not weigh more than fifteen or twenty pounds English, and may be purchased for 120 to 150 small rupis. After the thread is dyed, it is dipped in rice-water, a process which makes it stronger, and fits it to be more safely moved by the shuttle, and the stiffness is removed by washing. The undyed shawl stuff, which sells at five rupis the yard, is called

ubra, from ubr (a cloud), or alwan-i-sadah (without colour), if white; and if a border be worked on it, the remaining white is called "mutun." Alwan, as the shawl stuff is called when free from ornament, is not often, if ever, made up by the Kashmiri weavers of the natural colour of the poshm, and may be, of course, dyed of any colour, red, blue, green, yellow, &c.

When made with coloured stripes or flowers on it, the chograh of the Afghans, or al-khalek, the long under-coat of the Persians, are made from it. If the pattern be worked with the needle, the shawl is far inferior in every respect to those in which the pattern is woven in. An excellent pair of the former description may be purchased in Kashmir for 150 rupis (about 10*l*.), whereas an equally good pair of the Usuleh (the real), or the latter kind, could not be procured for less than 700 or 800 rupis.

The productions of the Kashmirian looms, which are of old and unimproved construction, are very numerous: Du-shalah, or two shawls, they being always made in pairs; Jamaweh, for bedding; Rumal, or handkerchiefs; Hasheyi, or the shawl of a coloured ground with a small border; Urmuk, resembling very strong nankin; and the Yek-Tar (one-thread), a most light and beautiful fabric, being of one-half the thickness of the common shawl, and which I was told was invented for the Sikh turbans.

Besides the above, gloves and socks are manufactured from the shawl wool; but they also make Gulbudun, or red silk cloth for ladies' trousers, and Chikun, or flowers worked in silk upon a cotton ground, similar to those procurable at Multán. Sashes and trouser-strings are also made from silk; whilst

Lungehs, or pieces of blue cloth for turbans, and Kumurbunds, or waist-cloths, are prepared from cotton, and rugs and horsecloths, &c. from wool. A cloth called "Siling" is manufactured from the shawl wool in Yarkund and China; it somewhat resembles a coarse English kerseymere in texture.

As soon as a shawl is made, notice is given to the inspector, and none can be cut from the loom but in his presence. It is then taken to the custom-house and stamped, a price is put upon it by the proper officer, and 25 per cent. on the price is demanded. When it is purchased, and about to leave the valley with its owner, the latter has to pay another four rupees for permit duty, and another seal, which enables him to pass with his property; but he is subjected to further duties at Jamu and Umritsir.

It becomes necessary to wash the shawls, in order to deprive them of the stiffness of the rice-starch remaining in the thread, and for the purpose of softening them generally. The best water for this use is found in the canal, between the lake and the floodgates at the Drogjun. Some ruins, in large limestone blocks, are lying on the washing-place, and in one of these is a round hole, about a foot and a half in diameter, and a foot in depth; in this the shawl is placed, and water being poured over it, it is stamped on by naked feet for about five minutes, and then taken into the canal, by a man standing in the water; one end is gathered up in his hand, and the shawl swung round and beaten with great force upon a flat stone, being dipped into the canal between every three or four strokes. This occupies about

five minutes. They are then dried in the shade, as the hot sun spoils the colours; and in ten days afterwards the coloured shawls undergo a similar process, but occupying less time. The white ones, after being submitted to the process, on the first day are spread in the sun, and bleached by water sprinkled over them; they then are again treated in the same process as the coloured shawls, being stamped upon and beaten a second time, and then bleached again till they are dry, and then for a third time beaten, stamped upon, and finally dried in the sun. In the second time of stamping, soap is sometimes used, but is not good generally, and is never used for the coloured shawls, as the alkali might affect the colours.

There is a something in the water of the canal which certainly communicates to the shawl a softness which cannot be given to those manufactured at any place in the plains of Hindustan. At the same time, those made in Paris or at Norwich would be, I think, as soft, were it not for the greater closeness of texture consequent upon their being made by a machine instead of the hand. For the same reason, it is well known that the calico made in India is much softer, and is much more durable, than that made in England.

There are plenty of wells in the city, and in every case where there is a bath on the premises, as water is found by digging only to the depth of five or six yards below the surface. It is not good, but often, if I mistake not, brackish, and in some instances is preferred for the washing of red shawls.

Old shawls that require cleaning, and, in some

instances, new ones, are washed by means of the freshly-gathered root of a parasitical plant called Kritz. A pound of it is bruised and mixed with about three pints of water, and to this is added, a mixture of pigeon's dung (a piece equal in size to a turkey's egg), mixed and beaten up with about the same quantity of water, and the shawl is saturated with the liquor and then stamped upon, washed with the hand, and then well steeped in the canal. In the plains, the berries of the raynti * fruit, stirred up with water, yet not so as to form a lather, are used for washing a soiled shawl. A smaller root known also by the name of Kritz, is used for cotton clothes. The colours of a shawl after it has been washed, are often renewed so well as to deceive any but the initiated, by pricking them in again with a wooden pin, dipped in the requisite tints.

The fine pale yellow colour of a new shawl is given by means of sulphur fumes. A hole is made in the floor about a foot in diameter, and six inches in depth. Over this is placed a small square chimney of poplar-wood, open of course above. Some lighted charcoal is put into the hole, and over it is sprinkled a small handful of bruised sulphur. Around the chimney, and about two feet distance from it, is placed a horse or framework, about five feet six inches in height, upon which four shawls are suspended, and the external air is further excluded by another drawn over the top. When the sulphur is consumed, the shawls are withdrawn, and others are subjected to the fumes of fresh sulphur. They

* *Vide ante.*

are kept until the next day, then washed again in water, dried and pressed, several together, between two boards.

The mokym or broker, who transacts business between the shawl manufacturer and the merchant, is a person of great importance in the city, and the manner in which their transactions are carried on is rather singular. They have correspondents in most of the larger cities of Hindustan, whose business it is to collect and forward every species of information connected with their trade. By their means they seldom fail to hear of any saudagur or merchant who is about to start for Kashmir, even from such a distance as Calcutta, and, if he be a rich man, the mokym will send as far as Delhi to meet him, and invite him to become his guest, during his sojourn in the valley. Perhaps, again, when the merchant, half dead with fatigue and cold, stands at length on the snowy summit of the Pir Panjal, or either of the other mountain passes, he is suddenly amazed by finding there a servant of the broker, who has kindled a fire ready for his reception, hands him a hot cup of tea, and a kabab, a delicious kaliaun, and a note containing a fresh and still more pressing invitation from his master. Such well-timed civility is irresistible; his heart and his boots thaw together, and he at once accepts the hospitality of the mokym, who it may be, is awaiting the traveller, with a friendly hug, at the bottom of the pass, two or three days' journey from the city, to which he obsequiously conducts him. He finds himself at home, at the house of his new friend, and himself and servants studiously

provided with all he can require. His host, of course, takes care to repay himself in the end. He has an understanding with the shawl manufacturers who frequent his house, so that the guest is at the mercy of both parties, and should he quarrel with the broker, and hope to make a purchase without his intervention, he would find it impossible.

No shawl-vender can by any possibility be induced to display his stores until the approach of evening, being well aware of the superior brilliancy imparted to their tints, by the slanting rays of the setting sun; and when the young saudagur has purchased initiation by experience, he will observe that the shawl is never exhibited by one person only; that the broker, perhaps, apparently inattentive, is usually sitting by, and that under pretence of bringing the different beauties of the shawl under his more especial notice, a constant and freemasonic fire of squeezes and pinches, having reference to the price to be asked, and graduated from one hundred to a five rupi power, is secretly kept up between the venders, by means of their hands extended under the shawl. When the merchant has completed his purchases, the mokym, who was before so eager to obtain him as a guest, pays him the compliment of seeing him safe to the outside of the city, where he takes leave of him at Chaturbul, the very last place within it; from which custom the brokers have obtained the cant name of Dost-i-Chaturbul, or the "Chaturbul friends."

The fool's cap or cypress-shaped ornament, so commonly worked on the shawls, is a representation of

the jigeh, or kashkeh, or aigrette of jewels which is worn on the forehead in the East. Every great man now wears one, but when the Patans were in the zenith of their power under Timour Shah, it was the privilege of royalty only.

TRAVELS IN KASHMIR.

CHAPTER V.

City of the Sun—Peasants of Kashmir—Epistolary etiquette—Tribes and Clans—Musalmans and Hindus—Akber in Kashmir—Women of the Valley—Their Beauty—Gipsies—Dancing Girls—Tour of the Valley—The Place of Marriage—Confluence of the Jylum with the Sind—the Duras Pass—Simbul—Beautiful Lake—An awkward Encounter with Bears—Ruins of Hindu Temple—The Sacred Lake—Shepherd's Tent and Family—Curious Dog brought to England by the Author—The Holy Lake—No Satis in Kashmir—Funeral Ceremonies—The Great Lake—Island in it—Origin of the Lake—Waterfowl and Plants—Fish of the Lake—Course of the Jylum—Sikh Fort—Panoramic View—The Sacred Peaks—Ancient Kings of Kashmir—Vast Ruins—Man hanging—Bears—Curious Fact—Beauty of the Scenery—The Burying-ground—Baramula—Idol-house—Votive Offering—Course of the Jylum—The Rishis—The Mountain of Flowers—Hindu Remains—Waters of Immortality—The Deodar—Noxious Exhalations—Wild Animals—Primeval Scenery—Sacred Fountain—Ancient Tomb—Tour of the Valley concluded

CHAPTER V.

SIRI-NAGUR, or Surya Nagur (the city of the sun), the capital of Kashmir, is divided, as in the time of the Patans, into 16 zilus or parishes, each being under the care and management of a kotwal or mayor, and other officers. There is also a patrole at night, for the prevention of disturbances.

The Kashmirian peasants differ but little from the inhabitants of the city, but the latter are more civilized, and perhaps better looking. They are Musalmans and Hindus: the former predominate in proportion of 3 to 1 in the city and 9 to 1 in the villages. The Musalmans are almost all Sunis, the number of Shiahs being very inconsiderable. Hindus salute each other with "Rama, Rama." A Kashmirian Hindu of rank to a Musalman of rank says, "Sahib Salaamut." A Musalman stranger salutes a visiting Hindu with "Daulut zeada" (may your wealth increase); and the answer will be, "Umur Durás" (may your age be long).

The mode of addressing letters to persons of different rank may not be uninteresting. Runjit would be addressed on my behalf by my munshi, literally as follows:

"To Maharajah Sahib, the bountiful, the beneficent, the helper of the needy, be peace! Maha Rajah Runjit Singh, after expressing my desire of having a meeting with you, of which the advantages would be beyond compare, and which (*i. e.* my desire), like your excellent qualities, has no bounds, I proceed to display to your excellent understanding, the seat of all that is great, as follows, &c."

To a great Sirdar he would have written as follows:

"To the Sirdar Sahib, kindest of friends; to the Sirdar [name], be peace! After an exposition of the degrees of my desire for a meeting, the source of great pleasure; be it known to you as follows, &c."

To the Fakir, or Chief Secretary of Runjit, as follows:

"To the seat of excellence and exalted worth, the abode of learning and accomplishments; Fakir Uziz-v-Din, beloved by the friends of the prophet, be peace! After the expression of prayers for your welfare, and the extreme desire which I have for a meeting, which is the source of pleasure, be it known to you, that, &c."

To the Governor of Kashmir as follows:

"The abode of bravery and enterprise, the high and exalted in rank, Mihan Singh, commandant: the viceroy of Kashmir, be peace! After the expression of strong regards, may it please you to learn that, &c."

To the Shah Sahib, a syud, as follows:

"To the essence of piety and the first among the holy, the abode of grandeur, and nobility, Khoja Gholam Mohamed Shah, Nukshbundi, be peace! After the expression of my prayers for your welfare, and my sincere regards, may it please you to learn, that &c."

To a Mirza or person of ordinary rank as follows:

"To the respected Mirza, &c., may he be happy."

There are about 20 different tribes or clans among the Musalman in Kashmir. Of these, the Chakk already noticed are the oldest and most distinguished. Next, the Maleks, who were called Singhs, or lions; the Bandeh, and others, &c.; and there are others again whose names are those of some animals, &c. The Thanadars of Kuri, for instance, are all wandurus or monkeys. Others are of the bear or jackal tribe, and there is one rejoicing in the name of Shytan—(Satan).

The Hindus are divided into very numerous different tribes or families, such as Pundits, Rasdun, Kol, Kabuta (a dove), &c.; but these are all arranged under the two great divisions of the Hindus, the Malamasis and Baruhmasis.

Siva, Vishnu, Surya or the Sun; Ganysh or Ganapatya, and Bhawani (the mother of the gods), are the five principal Hindu deities, and those who worship all the five equally are termed Bhagavati; but the votaries of the two first are the most numerous; and again, the followers of Siva. are,

I believe, more in number than those of Vishnu. The former place the marks or sectarial decorations horizontally on the forehead, the latter wear them perpendicularly. Saffron is the colouring ingredient in the mixture with which the mark is painted. Both the Hindu who thus adorns himself, and the Musalman who wears the talism or tavis (device), a sentence of the koran bound upon his arm, would seem to do so in obedience to the precept of Moses, in Deut. xi. 18. "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes."

Independently of the forehead-mark, there is a difference in the style of the turban. The Hindu smooths it over the right temple, the Musalman on the left. There is also a distinction in wearing the tunic: the Musalmans tie it on the right side, whilst that of the Hindu's is folded over to the left breast.

The complexion of the Musalman Kashmirian is generally not so dark, certainly not darker, than that of the natives of the south of Europe, the Neapolitans for instance, to whom they may also be compared on account of the liveliness and comicalities of their disposition; but his features are large and aquiline, like those of the Afghans, and I do not know that I can better describe than by calling them subdued Jewish; whilst a Hindu may often be distinguished by the fairness of his complexion. I was told that

this was attributable to their eating a less quantity of animal food than the Musalman. I have heard that the natives ascribe their own beauty to the softness of the water of the valley: I know not how justly. Nine people out of ten eat oil with their food instead of ghi or clarified butter. It is chiefly extracted from the apricot and the almond, but there are other kinds also. Goitre and Cretinism are of very rare occurrence in the valley.

I have remarked that the water of Kashmir softens a shawl better than any other; and, there is undoubtedly also a peculiar softness in the air within the valley. I have also heard a remark, which my own observation has not contradicted, that the horns of cattle, sheep, and goats, never attain there to any extraordinary size, and, in fact, are rather small than otherwise. Neither has the tobacco of Kashmir, as I was informed, the pungency of that grown elsewhere.

The broad Herculean build and manly features of the Kashmirian peasant, contrasted with his whining complaints and timid disposition, if considered apart from the effects of a long continued subjection to tyranny and despotism, may, perhaps, form a subject for physiological speculation. I think it would now be difficult to induce the Kashmirians to rise alone, and unassisted, against their oppressors. Mahmud, of Ghuzni, it is said, was at first foiled in his endeavours to make himself master of Kashmir; though he afterwards took it. The great Akber took it

after, I think, two unsuccessful attempts; and, tradition says, that in order to subdue the then warlike spirit of the inhabitants, he made them doff their more martial habiliments, and wear the large plain cloak of the Afghans; and, also, in furtherance of the same plan, that he forced them to eat their bread stale, —which, in these countries, where the cakes are swallowed hot as soon as made, caused them, it is said, to have only "stomachs to eat, and not to fight." *

"Many fowls in a house will defile it, and many Kashmiris in a country will spoil it." "If you meet a snake do not put it to death, but do not spare a Kashmiri." "Do not admit a Kashmiri to your friendship, or you will hang a hatchet over your doorway."

In this spirit are the remarks of the neighbouring nations, when speaking of a Kashmirian; but the same want of courage that obliges them to have recourse to artifice and dishonesty, has caused their other faults to be regarded in a still more unfavourable light; for as far as mere morality is concerned, I should say that the Kashmirian had very much the advantage of both the Sikh and the Patan, "Give a dog a bad name and hang him," is fully exemplified in the manner in which they are spoken of. They are certainly a lying and deceitful race of people; but when detected in a fault, their excuses are so very ready and profuse, and often so abound in humour, that it is impossible to abstain from laughing,

* Henry V.

and to attempt an exhibition of anger becomes a farce.

Many of the women are handsome enough to induce a man to exclaim, as did the Assyrian soldiers, when they beheld the beauty of Judith,—"Who would despise this people, that have among them such women?" Their dress has already been described: a red gown with large loose sleeves, red fillet on the forehead, over which is thrown a white mantilla. The hair is collected in separate plaits, then gathered together, and a long tassel of black cotton is suspended from it, almost down to the ankles. The Hindu women usually wear a white rolled cloth tied loosely round the waist.

In Kashmir, there is no purdah, or concealment of the features, excepting amongst the higher classes. I do not think that the beauty of the women has been overrated They have not often that slim and graceful shape which is so common in Hindustan, but are more usually gifted with a style of figure which would entitle them to the appellation of fine or handsome women in European society. They have the complexion of brunettes. with more pink on the cheek, and that of the Hindu women has often too much of the pink and white in it; and, in this respect, they resemble the Armenians and Turks of Yarkund. But, whatever the other features may be, they have usually a pair of large, almond-shaped, hazel eyes, and a white and regular set of

teeth. I am not speaking of the unbeautifying effects of dirt, poverty, and misery united; and the Kashmirian women, are, of course (the enamorata of Gil Blas, at Algiers, is an exception) wholly deficient in the graces and fascinations derivable from civilization and accomplishment, but for mere uneducated eyes I know of none that surpass those of Kashmir; to the natural brilliancy and softness to which the length of a black eyelash, and a little surmu or antimony, is a great addition.

The inhabitants of the boats, male and female, are perhaps the handsomest people in the valley, and this is in accordance with the general opinion. I have been also much struck with the beauty of the Watul tribe. They are, I believe, gipsies, and have all the manners and appearance of gipsies. They live in tents, or rather small huts of thatch, which are easily rebuilt when occasion requires it, and by reason of their indiscriminate use of any food they have no caste, and are looked upon both by Musalman and Hindu, with the greatest contempt. I heard nothing worth recording of their history.* Many of their beautiful children are sold and sent as slaves to the Panjal, and, I believe, that many of the prettiest of the nach or dancing girls are born of Watul parents. These last of course

* *Vide* note *supra;* and on the probability that the gipsies (whose creed resembles that of the Buddhists, and whose language is that of India, with, I believe, many Sanscrit words intermixed) may be the descendants of Kashmirians, who were driven from the valley by the persecutions attendant upon a change of dynasty.

> "Bred only and completed to the taste
> Of lustful appetence; to sing, to dance,
> To dress, and troll the tongue, and roll the eye"—
> (*Par. Lost*, book xi., v. 618.)

are originally chosen for their beauty, and formerly were able to amass large sums of money by their professional avocations; but a successful debutante is usually sent for to Lahor; and the decrease of general prosperity in the valley has so effected their fortunes, that the naching of Kashmir is not so good as may be seen at Delhi or Agra. The songs of the dancing girls are, of course, redolent of love and wine; but such as I have had translated to me I did not think worth transcribing. I subjoin a specimen of the words they use; "What Chinese painter has come and painted your eyebrows? The bloom on your cheeks is that of Budukshan or Machin (China). Your eyes are like Narcissuses, and when I look at them, I feel as if I were under the influence of wine."

We must now quit the city, in order to prosecute our tour along the northern side of the valley. It is usual to descend the river, as the banks on either side are comparatively flat and uninteresting. On the left is the sedgy lake of Hakrit-sar (the weedy morass). The word Dul is applied to a lake in the plains. Sar is the term for a morass; and Nag (literally, a serpent) is used as a name for the mountain lakes or fountains, whose depth and clearness entitle them to be considered as fitting abodes of

some one of the innumerable divinities of the Hindu pantheon.

At eleven miles distance by water from the city we arrive at the village near which the Sind river empties itself into the Jylum; whence, perhaps, its name—Shadipur, or the place of marriage. Close to it is the little island with the never growing chunar, already noticed. The northern side of the angle, formed by the Sind and the Jylum, is occupied by a neat modern garden, called the Dub-bagh. In the middle of it is a comfortable dwelling-house, and a bath, where I have more than once halted for the night. The Duras pass, through which the Sind river flows into the valley, forms a fine opening in the mountains on the right, but I have reserved a description of it until I mention it on my return from little Tibet. It is, however, as well to notice here, that at Akhun Mulah Shah there is a house and shrine at the foot of the mountains of the left bank of the Sind, which should on no account be passed without being seen, as the remains of what was once a beach are to be seen there, in the shape of enormous masses of shingle. I have already noticed them in my remarks upon the geology of the valley.

We next descend the river to Simbul, distinguishable at a great distance by its lofty clump of trees. Near it commences a canal, by which boats are enabled to proceed to Sopur, thus avoiding the passage through the Wulur lake, in flood time, and tem-

pestuous weather. The river here, which is about a hundred yards wide, and not more than six or eight feet deep, is crossed by a large bridge of deodar. Close to it are two little lakes, Opun and Wusikura; and, opposite to it, rises the hill of Aha-Thung.

Between the northern side of this hill, and the foot of the higher mountains, lies Manasa Bul, the most beautiful lake in Kashmir. Its length is about one mile and a half, its width three-quarters of a mile, and its depth, in proportion to its size, is far greater than any other. On the northern side of it are the terraced remains of the palace and garden, built by Nur Jehan-Begum. At its upper extremity is a lime-kiln and a neat little Hindu stone building, shaped like that of Payech, but smaller, and solid, standing in the water. A bank of fossil limestone commences near it, and is continued along the foot of the mountains towards the Wulur lake, and above it the limestone strata, which rest against the boundary mountain, are raised and twisted into every variety of curve. The hill of Aha-Thung—so named, I believe, after a fakir—is about three hundred feet above the bed of the river. The lake appears to occupy the hollow produced by the up-rising of the hill itself, whose wounded summit and rugged sides, are covered with low jungul, amongst which, I saw the prangus-plant and the dwarf juniper. Neither, I believe, are found at a lower elevation, about 6000 feet.

Having, on one occasion, followed some par-

tridges into the jungul on the side of the hill, I was making my way up to them, and heard a rush close in advance of me; in another instant, I saw two half-grown young bears, scampering off with all possible speed.

The whole space which intervenes between the Manasa Bul, and the Wulur lake, is nearly covered with the wild indigo-plant, and, in the marshy ground on the left of the Jylum, are the ruins of Pahariś-pur* or Parihas-pur, built originally by Lalala-ditya, A.D. 714; where, according to the Ayin Akberi, there was a large Hindu temple destroyed by Sikundur, as already mentioned. The Kashmirians pronounce the name as if it were "Porus," and it is not improbable that the mere name may have originally been one and the same.

The river next enters the Wulur lake, which it again leaves at Sopur, on its way to its exit at Bara-mula. But we must first visit the sacred lake of the Gunga Bul, on the mountain of Haramuk, which occupies so considerable a place on our right, and its enormous spurs, and precipitous ridges, may be said to form one mass of mountain between the Sind river and the Wulur lake.

In leaving the city to visit the Gunga Bul, we pass through the picturesque village of Nunur, leaving that of Lar, which is equally so, on the left; cross the Sind river, at the opening of the Duras pass,

* *Vide* Prinsep's Tables, Wilson's Kashmir, and *ante*.

and ascend the mountain from near Ramrad, situated in one of the recesses at its foot; the ascent itself being very long, steep, and fatiguing. It suddenly emerges on an open plain, on the shoulder of the mountain; previously to which, a ledge of trap rock by which the path is traversed, is gradually extended into a fearful precipice on the left. There is a great deal of verdure on the plain, and on which, during the warm months, a great many sheep and goats are pastured, under the care of the Chaupans already mentioned.

On the summit was a small tattered tent, from which issued a shepherd and his wife, for the purpose of staring at me, and two or three magnificent sheep-dogs, of the breed which is common throughout the mountains of Tibet, and their owner had some difficulty in restraining them from attacking me and my English terrier. I was so struck with the beauty of one of them that I purchased him. His height, head, and tail, were those of a small Newfoundland; his chest was wider, and his body, which was covered with long straight hair of a black and tawny colour intermixed, was thicker and heavier in proportion. His strength was very great, and when brought to the city he effected his escape by pulling down the thin wooden pillar which supported the balcony of my pavilion. He was retaken, but brought back with him evident marks of the desperate conflicts he had sustained with a bear, or with the

Pariah dogs in the city. I afterwards sent him down the Indus with Dr. Gordon, the political agent at Bahulpur, who kindly undertook to take him to Bombay.

Runjit Singh had fitted out a flotilla of boats laden with merchandise, and Dr. Gordon, who had the command of it, was thus, I believe, the first European who had taken boats down the river.

Gunga, for so I called the dog, from the name of the place where I bought him, reached England, but arrived only to die. He had been fed on rice during the voyage, and his sight and his stomach were both destroyed. This kind of dog is an excellent guard, but he does not seem to have been fitted by nature for any other purpose. I had another of a black and tan colour, whom I called Skar-Do, as Ahmed Shah of little Tibet had given him to me. In common with the other animals inhabiting the more elevated regions of Tibet, he was furnished by nature with an under covering of poshm or wool, as a defence against the cold of the regions he inhabits. There is a dog of this species in the Zoological Gardens, Regent's Park.

To the best of my recollection it was a good three miles' walk from the edge of the plain to the Gunga Bul, or place of the Ganges. I found the Holy Lake, with another small one near it, lying under the wildest and most lofty peaks of the mountain. Its length is about 1½ miles; its width only 200 or 300 yards. Its waters were not particularly clear, nor had it the

appearance of very great depth. Its elevation, by thermometer, and judging also from the limit of forest, must be about 12,000 feet above the sea, whilst the highest of the peaks around it may be about 1000 feet higher. Hara Muk or Muki signifies all mouths or faces, and is so called either from the square-sided, rick-shaped figure of its summit, or from its being, visible from all sides, by reason of its isolated situation and superior height. Besides the basaltic amygdaloid, so common in Kashmir, I found granite upon Haramuk, but not *in situ.* The immense accidental blocks of granite in the Baramula pass, already noticed, would seem from their relative position, and the course of the river, to have passed over Haramuk, and been transported to their present place by the agency of the deluge.

The Hindus of Kashmir appear to have been wiser than their neighbours of the plains. I was told that a Sati had never taken place until the time of the Sikhs; that is, whilst it was in possession of the successive Mohamedan masters, who forbid the custom. Of course we may reasonably conclude that they were common enough during the time of its ancient Hindu dynasty.

At present there are three places on the outskirts of the city where the bodies of Hindus are burnt. Two days afterwards three small bones are picked from the ashes, and placed, with a small piece of money, in an earthern vessel closed up with clay,

which is deposited in a niche over the door, with a cherag or small oil lamp. Before sunrise the relations assemble, and turning towards the earthen vessel, all loudly ask the departed whether he be hungry, thirsty, cold, warm, happy, unhappy, &c.; and for ten days, very early in the morning, they also carry another earthen vessel to the river-side, fill it with water lifted in by the hand, carry it home, and tell the departed it is for him, and then throw rice, fruit, bread, and flowers into the sacred river, and also into the earthen vessel. The Vetusta, or Jylum, is one of the sacred rivers invoked in prayer by a Brahmin when performing his ablutions. On the tenth day they shave their heads and perform their ablutions, and the earthen vessel is covered in at the water's edge; and, as they usually believe that a gin has got into it, all the children, first turning away their heads, swing the jar into the water, and then, after a few more prayers and hasty ablutions, they return home quickly.

On the 8th of the Hindu month of Bhadra (20th of August), there is a great pilgrimage of Hindus to the Gunga Bul, who remain on its banks for a day or two, praying and performing their ablutions, and the three small bones are thrown into its sacred waters with money and sweetmeats. In the native tradition of the valley it is affirmed that Siva, for the benefit of his followers in Kashmir, went to Haramuk and pulled his own hair, and that the water of the Gunga Bul imme-

diately began to flow. I saw a bottle filled with the holy water of the lake by a Sikh officer in attendance, and I then carried it with me to Lahor, where I presented some of it to Runjit, in a silver cup ornamented with cows' heads, which was made for me in Kashmir. The old man seemed much pleased with this attention, and No Nehal Singh eagerly dipped his fingers into the water, and reverently moistened his forehead with it.

The shores of the Wulur or great lake are verdant, but comparatively bare of trees. They slope gently down to the water's edge, from the lofty range of mountains which surround it on the north-east, but they are flat and marshy towards the plain. Its greatest length from Nungil to Bundurpur is not more than twelve miles, its width from Surapara to Baba Shukur-u-Din (thanks or gratitude of the faith) is not more than eight and a half. There are numerous villages on its banks, the largest of which is Bundurpúr, at the mouth of a fine valley, down which flows the principal feeder of the lake; it is at the same time the commencement of the pass to Gurys and little Tibet.

Three miles before the boat arrives at Bundurpur we reach Lank, or "the island," the only one in the Lake. It was raised and shaped by Zyn-ul-ab-u-Din, who affirmed that he saw "the round towers of other days" beneath the water,—the ruins of a city that is said to have existed where the lake is now; and with these he made the island. The enormous mass of

ruins that form the substratum of the island would almost tempt me to believe in the story; but it is more probable that he caused the blocks to be brought from other ruins. Its surface occupies three or four acres, which are covered with large trees, and the remains of a fine old Hindu building, evidently a palace and not a temple, a considerable part of which is still remaining; the arches and columns being of the same form as those at Martund: the only difference is in the arrangement, there being two tiers of small arches, one above another, in the front wall of the building.

The view of the island at a little distance on the Lake, with the amphitheatre and mountains in the background, is exceedingly picturesque. The pro-
montory on which the shrine of Bala-Shukur-u-Din is situated, projects boldly into the lake, and is the most conspicuous of the inferior eminences by which this noble sheet of water is surrounded. Its height is about three hundred feet above the lake; its forma-
tion a beautifully spotted amygdaloid; and on its conical summit is the shrine of the saint I have already named, containing nothing remarkable in itself, but it should be visited on account of the splendid prospect it commands. The Wulur, like the city làke, is a lake simply because its bottom is lower than the bed of the Jylum; it will disappear by degrees as the bed of the pass at Baramula becomes more worn away by the river; its extent

also is perceptibly becoming more circumscribed by the deposition of soil and detritus on its margin, in the vicinity of Bundurpur, where the water is shallow. Land springs, however, are occasionally seen bubbling up to the surface, and it is nowhere deep, except in the vicinity of Baba Shukr-u-Din.

The lotus, and other water-plants, which I have already noticed when speaking of the city lake, are found here in great abundance, and in the autumn the waterfowl appear to be innumerable; swans, geese, and a species of sea-gull are very common; the latter breeds there; I have seen its egg deposited on the thickly-matted leaves of the aquatic plants, with nothing that can be called a nest around it. I am unable to say whether it is a new species, not having one of them amongst my specimens.

Upon the breaking up of the frost, the wild fowl take their departure to the northward, topping in their flight the most elevated ridges of the Himalaya, and descend on the plains of Yarkund and Mogulistan, whence they came on the approach of winter. The Kashmirians would have me believe, that being somewhat out of condition for a long voyage, they rest for the first evening on the summits of the mountains around the lake, and that being instinctively aware of the difficulty they would have in finding a supply of food in the sedgeless streams of Tibet, they carry with them in their bills from the lake a supply of singaras, and their resting-places for the

night are denoted by the ground being covered with the shells. I do not vouch for the truth of this story. I have also heard—what is by no means unlikely to be true—that the wild fowl, in their first rising, skim the summits of the mountains so closely, that in one gully in particular, the natives conceal themselves, and knock them down by throwing sticks at them as they pass.

Fishing is carried on to a great extent by the inhabitants of the neighbouring villages, who preserve a great deal of the produce of their nets for sale, by simply cutting the fish open and drying it in the sun —using very little or no salt.

The singara or water-nut is produced in such abundance on the lake, as to form a very considerable article of revenue. In the month of December I have seen many dozens of boats, and several men in each, collecting the singara. The roots are loosened by means of ropes fastened between two boats, and iron prongs are used in collecting them.

The surface of the Wulur, like every other lake surrounded by mountains, is liable to the action of sudden and furious hurricanes, that sweep over it with such extraordinary violence, that no boatman can be induced to face it. I was once nearly overtaken by one myself. The boatmen were aware of its approach, and paddled towards Bundurpur with all the strength, skill and perseverance, they were capable of. We were of course quickly overtaken

by the tempest itself, which blew across us with a fury which, had it continued, must have torn the thatched awning from the boat, and most likely would have caused her to founder, had it been in the middle of the lake; but we fortunately reached the shallow water in good time; when, upon looking back, I saw the centre of the lake in one sheet of foam, a miniature representation of the sea under the influence of a white squall.

The Jylum leaves the Wulur, and approaches the bridge at Sopur,* in a fine open stream of two hundred yards in width. There is a castle there, built originally, I believe, by the Patans, but otherwise there is nothing remarkable in the place itself.

I have already remarked, that a part of the plains of Kashmir, which lies southward of the Wulur lake and the Jylum in its course thence to Baramula, is called Miraj; it being the larger division; and that to the north of the same line of boundary is known by the name of Kamraj. It contains five pergunahs. In order to visit either from Baramula, it is advisable to make the first march to the village of Chaughul, very prettily situated under a lower range of hills, extending from the surrounding mountains. Here the Sikhs have a small fort and custom-house, and the Pahru river, which is a collection of nearly all the streams of Kamraj, winds by it in its course, to a junction with

* Sopur, for Sonapur (the golden city).

the Jylum, at a place called Doab-i-Gau—Doab signifies two waters, and Gau is a cow.

A panoramic view, replete with most of the beauties of sylvan scenery, is obtainable from the hill close to Chaughul, composed of ridges and hollows, plains and cultivated spots, partly rescued by the hand of man from the profusion of pine forest by which they are so extensively covered. The Pahru river is seen approaching from Lolab; the Marawa sweeps beneath the well-wooded heights of Hundimar; another river is seen descending from the dark forests of Vehamu and Gurigám, lying on either side of the pass to Kurnawur. On the eastward the eye is attracted by the small surface of Rutan Sar (the jewel lake), and the village on its banks; and around all this is extended the noble and unbroken amphitheatre of mountain, by which this end of Kashmir is bounded.

The sacred peaks of Séta Sar are perhaps the most remarkable objects in the range. At their feet is situated the village of Huryh; above which, on the jungul of the mountain-side, is a very ancient Hindu ruin, to which I ascended, and found it to be merely a spring hemmed in by ledges of stone-work. In consequence of the locality which has been thus assigned by native ignorance to the well-known tradition of the abduction of Sita by Rawan, king of Ceylon, the forest above Huryh has received the name of the Dunduk Wun, signifying, I believe, the wood of the abduction. My Kashmirian guide wished

to inspire me with a feeling of the awe and superstition which he felt himself, and assured me that in the last winter he had crossed a track in the snow, made by human feet, each impression being of one yard in length, and four yards from one another.

In my way thence to visit the province of Lolab, I passed through the once large village of Taragám,* mentioned by Abu Fuzl as having been the residence of the Chakk family, or ancient kings of Kashmir already noticed. There are still ruins to be seen there, and the remains of ancient masonry around a fine spring near the village; some of the blocks of which it is composed are little inferior in size to those of Martund, but they have the appearance of very great antiquity.

The next object that attracted my attention was the body of a man hanging from a bridge by which we crossed in our way. He was said to be a notorious thief, and, having been caught at last, was strung up in a place where every one could see him. The Kashmirians with me said that it was only done through spite.

Bears are said to be very numerous in this part of the valley; and, from the frequency and wildness of its deep and thickly-wooded recesses, I can easily believe the account.

The extremity of the long narrow valley of Lolab, in which pergunah there are the remains of

* For Sataragám, the village or town of the stars.

more than twenty villages, runs up to Kuligám, under the green mountains, over which lies the way from Bundurpur to Gurys; but before arriving thither, a path diverges to the right, and brings us to the entrance of a large, flat, and circular space—a valley within the valley, and the snuggest and most retired looking region imaginable. This part of Lolab is about five-and-a-half miles in diameter, and a morass, that appears to have been formerly a lake, occupies the centre; the sides are verdant, and more or less covered with jungul. Deodars are very numerous on the left bank near the entrance. I halted at the villages of Lolur and Takipur, and afterwards crossed the hills, and descended in Kamraj, upon a village on the south of Choughul, after a very picturesque walk that occupied the whole day. In my way by the path-side, half a mile from Takipur, I passed a warm chalybeate spring. At the latter village the thermometer (Dec. 5th) stood at 26° at sunrise.

I noticed a curious fact connected with the natural history of this part of Kashmir, and which would, I suppose, go far to prove that this singular punch-bowl, being so much protected, is the warmest district in Kashmir. As evening drew nigh, I was literally astonished to observe the number of birds of the Corvus genus, who came to pass the night on its plain—ravens, crows, and jackdaws, were seen in almost every direction, excepting the north, whither they do not repair, the country being comparatively barren.

They appeared in the air above the mountain-tops, all moving towards Loláb as a centre, and then suddenly, as they came in sight of their resting-place, darted downwards with surprising velocity, crossing each other in their zigzag, irregular flight, as if they had been influenced by terror, or the fury of a driving hurricane. As they neared the ground they gradually slackened their speed, circled over its surface for a moment, and then alighted in such countless numbers, that the ground, in some places, was literally blackened with them.

Returning, however, from Loláb towards the Pergunah of Muchipura (the place of fish), we pass over a bridge, where there is a Sikh custom-house, and proceed on the way to Suhoyum, or the burning ground. I have already noticed the passes of Vehamu, Kurnawur, and Huryh, in my general notices of the passes of Kashmir.

I repeat that I am fearful of wearying my readers by so constantly referring to the beauty of the scenery; but it is impossible to travel amongst the glades and streams of Kamraj without being delighted with its sylvan aspect. In the plains the apple-orchards are numerous, and, in fact, the best fruit that the valley produces is found in Kamraj, which would prove a capital cider country. The houses of the zemindars or farmers seemed as if they could be made the *ne plus ultra* of the snug and the comfortable. I observed

that a fence closely resembling the Sussex hurdle was much in use.

The village of Ahagám is one day's march from Chaughul, and I thence went to see a worshipping-place at Bhadra-Kal,* which I found to be merely a collection of four or five large stones—a Stonehenge in miniature—near a spring in the midle of the forest, where, however, the Pundits of the place, and the Sikh orderly in attendance, immediately knelt and paid adoration. Near Ahagám is the village of Turukhur, once the residence of the Rajahs of the Pergunah of Muchipora. I have already noticed Suhoyum or the burning ground. Nichihama is the name of the village which is close to it.

Rice and Indian corn are cultivated on the plains of Kamraj.

We now arrive at Baramula† (perhaps from Baruh-12) or Varamula. The village of Sihamu, about halfway between that place and Sopur, is famous for its tobacco, which I have already noticed as being the best in Kashmir. At Baramula there is a bridge on eight piers, and a Sikh fort, built, I believe, by the Patans. The town contains about 300 houses.

* From Bhadra, an avatar of Siva, and Kali or Parbuti his wife.

† I have spelt this name in the usual manner. I was told that it signified twelve springs, but do not know why it should be so called. Vara, I am informed by Professor H. H. Wilson, means a boon, or blessing; or, it means best, or most excellent. Mula is a root, and may apply, as the main, body of the river leaves its innumerable feeders in the valley as the trunk of a tree ascends from its roots.

I saw a Butkhaneh, or idol-house, on the hill above the town, which contained several curious bronze idols, but has since been destroyed by fire. There are some very elegantly-carved pillars of deodar in the Jamu Musjid, and on the left bank is a shrine (I forget the name of the saint), where it is usual, in performance of a vow, to cause a quantity of rice to be boiled and distributed to the poor.

The bed of the Jylum at Baramula runs due west, containing the aggregate waters of ten thousand streams, and the classic river enters the gorge at the commencement of the most beautiful pass in the world, in a stream whose tranquil gliding gives no earnest of the extraordinary fury of the rapids by which it is subsequently agitated, on account, as the natives affirm, of its angry feelings at being obliged to quit the peaceful plains of Kashmir. I have before noticed the Pass with reference to the geology of the valley, but in other respects it remains to be described.

Before, however, following up the course of the Jylum after its exit, it will be better, in order to finish off the description of the valley, to conduct my readers along that part of each western side which lies between Baramula and Shupeyon. The long sloping ridges of alluvium which I have already described, are usually covered with a thin jungul and intersected by streams from the Panjal.

The first place of peculiar interest is the Mahometan

convent of Baba Pam-Rishi (Father Smoothbeard).* The name of Rishi does not, considered as a Musalman title, appear to be connected with the seven Rishis or Hindu sages, who spring direct from Brahma. The Rishis of Kashmir do not marry, and in that particular resemble European monks more than any other of the Mahometan ascetics, excepting perhaps the Mevlevis, whose founder died at Conyah, A. D. 1273. The Rishis seem to be peculiar to Kashmir, as the Dervysh to Róum, the Kulundur (signifying pure gold) to Irán, the Sofi to Bagdad, and the Khak-nishin (sitters in dust), or Fakirs, to Hindustan.

The Kashmirians affirm, that the founder of the sect of Rishis was a fakir named Khoja-Awys, who lived at Kurun, a village of Yemen in Arabia, in the time of the Prophet; and they add, that Mohamed would never march there, saying, that the odour of God came up from Yemen, because the holy Khaja Awys lived there with his mother whom he took care of. The Rishis do not eat meat, and originally were wanderers in the jungul, living upon wild herbs, particularly one called Wopulhák. The lands and convent which belong to them, were given to them originally by the Mogul emperors, since which time it is said that no real Rishi has existed in Kashmir. Akber, when attempting to take Kashmir, was three times defeated, it is said, by the Chakk kings, in con-

* I do not find them in D'Ohsson's list of the thirty-two principal Monastic orders of Islam, unless the Rusheni, whose founder, Ibrahim, died at Cairo, A. D. 1529, may have reference to it.

sequence of the prayers of the Rishis. The tomb or shrine of Rishi Malu is at Islamabad, and has already been noticed.

Abu Fuzl, says, that in the time of Akber, "the most respectable people of this country are the Rishis, who though they do not suffer themselves to be fettered with traditions, are doubtless true worshippers of God. They revile not any other sect, and ask nothing of any one. They plant the roads with fruit trees, to furnish the traveller with refreshment. They abstain from flesh and have no intercourse with the other sex." He adds that there are nearly two thousand of this sect in Kashmir.

On the mountain above the convent is the celebrated Gul Murg, or mountain of flowers; a lovely spot on the downs of the Panjal, flat, green, open, and perfumed with wild flowers; the snowy peaks sloping gently upwards from its extremities, and the valley itself extended beneath it; whilst the scenic disposition of its woods and glades, watered by a stream that winds through its whole length, from north-west to south-east, is so highly picturesque, that little is wanting but a mansion, and a herd of deer, to complete its resemblance to an English park. Its length may be about one mile and a half, and its width, which is varied, for its shape is triangular, about one-third of a mile at the widest part. At the end is a bank over the stream, on which it is said the emperor Jehan Gir, and his celebrated Nur Jehan, pitched their tents when indulging in a picnic, and at the furthest

extremity is a steep descent through the jungul, by a path which joins the pass, named after the village of Firozpur,* which lies at its foot. The vast mountain of Nunga Purbut is seen to great effect from the ascent to the Gul Murg.

From the opening above the descent is also obtained a beautiful peep at the wood-crowned heights of Poshkhur † Bal, the highest of all the isolated hills within the valley, and between it and the Panjal (so I was informed, but I have not been on the spot) is a village of the same name, and a small lake.

A few miles distant, and nearer the centre of the valley is another hill, bare of trees, excepting one or two on its summit, where there is a musjid or shrine to the memory of Baba Hanuf-i-Din. The country immediately around is uninteresting, and there is little to repay an ascent to its summit, excepting the advantages it offers with reference to a survey.

Before arriving at Putun (the city, or ferry) which was once a place of sufficient importance to have been a Kusabah, there is a very fine deodar-tree on a hill, near the left bank of the path; and by the path itself is a small old Hindu stone or pillar, with an old inscription; a few letters only remained upon it, which I copied and sent to Calcutta, but they were found to be illegible, although bearing some resemblance to Sanscrit.

* The Cerulean City.

† There is a lake called Poshkhur (the lotus, or flower-crowned) of the greatest sanctity in Malwa.

After Martund, the old ruin at Putun is perhaps the best specimen of the square ruined Hindu temple to be found in the valley. The walls and colonnade of the peristyle are no longer in existence, and the interior of the remaining building, with its well carved and graceful figures of Vishnu and Luchmi, are well worth the inspection of the traveller, being scarcely inferior to those at Martund. At a little distance from it are the ruined walls of a smaller and separate building, and both and all are built of the mountain-limestone, occurring near Putun. There is also a heronry, and a morass, whose edges make a near approach to the path. It teems occasionally with wild fowl, and I have seen the Kulum or crane there, and the Sarus or gigantic crane of the plains of Hindustan.

Kahag is the next station from Putun; probably the ancient Khagi, mentioned in the annals of Kashmir; but all that nowremains to give us some idea of its antiquity, is a spring from which I was informed that the old Hindu kings of Kashmir used sometimes to send for the water they drank. There is, I afterwards understood, a warm spring in the neighbourhood.

From Kahág, the next march is to the pretty village of Khan Baba Sahib, and it lies near the edge of the dark and extensive masses of pine forest which are seen upon the left as we enter the valley at Shupeyon. I believe that all the different species of firs which are known to exist in the Himalaya, north of India, are there to be found, together with the

Jelgoza or edible pine, which I have also seen in Astor. The Deodar exists under the same name. The Yari is called the chyl; the yew is called Postil; the horse-chestnut is called the Hanu Dun. Of walnuts there are five kinds, of which the Burzul is the best, and the Bulbul Dun is so soft that the bulbuls are said to peck a hole in the shell. The longest species of fir, called the Rayal, is here I believe called the Budil.

The Kashmirians say, that a crow having drunk of the Ab-i-hyat, or waters of health or immortality, alighted afterwards on this tree, and some drops from his beak having fallen upon it, it became an evergreen thenceforth. The misletoe is very common on walnut and other trees in Kashmir, more particularly I believe on the east side of the valley.

A deodar so large as to require fifteen men to carry it on their shoulders, is worth about fifteen rupis on its arrival at the city; and a circular block of the same wood, a yard in height and thickness, is worth about a shilling. No wood but the deodar is used, I was told, in heating a bath, on account of its superior perfume.

It is said, that in consequence of the profuseness of the vegetation, and the numerous poisonous plants which exist, the exhalations in hot weather are sometimes so powerful and noxious, as to cause swellings and inflammation in the hands, feet, and head, of those who breath them; against the

effects of which, however, the wearing of a necklace of small onions is considered a specific.

Bears and leopards, particularly the former, are very common; but the Musk-deer is the only animal of the genus which is found on this side of the valley. I have already mentioned the opinion which prevails in Kashmir, that no snakes are to be found in any place from which the snowy peak of Nunga Purbut is visible; and, from all I could learn, it is certain that few, if any, of the serpent tribe are to be found on the western side, from which alone it can be seen.

I believe that the principal, or, in fact, the only inhabitants of those gloomy recesses are the Gujurah or keepers of buffaloes, already noticed; who, in winter-time, are content to reside with their charge, and their wives and families, in huts and loghouses, of the simplest construction, and, in summer-time, find the advantage of living in the vicinity of the extensive pastures, upon the elevated downs which intervene between the snowy ridge and the upper limits of the forest.

The primeval scenery through which I was marching, is watered by numerous streams which descend from the Panjal, and plough their way downward to the Jylum; and, in their path from Kahag to Khan Baba Sahib, we pass the clear and impetuous waters of the Soka* Nag, which, like all the others in the

* Soka may signify "clear," or it may be named after king Asoka, B.C. 250.

valley that are considered pre-eminently good on account of their freshness and power of creating an appetite, claim the honour of having filled the drinking-cups of the old kings of Kashmir. The stream was large enough to warrant a belief that it arose from a lake, but I did not hear of one.

I left the path to visit the Nila Nag, or blue fountain. It is nothing more than a large long pond in the middle of the forest. Abu Fuzl, says, it was "held sacred, and many fanatics consume themselves with fire on its border. They likewise try their fortunes by it in the following manner:—A walnut divided into four parts, is thrown into the spring; if an odd number floats, it is accounted a good omen, and an even number is deemed unlucky. They also throw milk into it, which sinking, indicates good luck, but, if it floats, the omen is bad. In ancient times there was in this spring, a book entitled "Nilmut," containing a particular description of Kashmir, with a history of this place of worship. It is asserted that, at the bottom of the spring, there is a large inhabited city, and that a Brahmin went and remained there two or three days, and on his return, gave a wonderful description of it." I heard nothing of all this on the spot.

Cherar, containing the shrine of Shah-Núr-u-Din (or the light of the faith) is, by reason of its sanctity, the largest village in the centre of the western side of the valley, between Baramula and

Shupeyon. The Musjid built over the tomb is of the usual Kashmirian form, but is, perhaps, better proportioned, and contains more elaborate carving, than any other. Shah Nur-u-Din himself lived a long time ago, and the Shah Sahib told me that his great celebrity was chiefly owing to his having been a Kashmirian by birth. The fakir of Eysh Mekám, already noticed, was one of his disciples. His tomb is now what the Kashmirians, in Persian, would call a "bisear gurm zearut;" literally, a "very warm shrine," and is the most sacred in the valley. Vows to it, and pilgrimages in performance of vows, are constant; each votary brings an offering of something, either to the shrine or in charity to the fakirs, who are of course numerous in proportion to the advantages and support they derive from such a lucrative system. Cherar is a Kusabah, and contains a bazaar.

The Chanz, or the Sung-i-Sufyd (river of the white stone) flows down the deep ravine on the south side of Cherar; it comes as usual from the Panjal, passes the village of Chodra, already mentioned, and joins the Jylum, in the city.

The once populous village of Drabogám, the capital of the Pergunah of Shukru, now contains little more than one large house, built by some rich man in more prosperous days. On account of its size and elevated situation on the bank of a stream, it is visible from a great distance. Close to it is a place where two or three large stones, a few feet high, are

standing like those of Stonehenge; and at no great distance is the old Serai of Shahji Murg (the king's hill), being the first of the two that intervene in a direct line between Shupeyon and the city, the next being that on the Karywah of Khampur, already mentioned. They were built probably by Akber, rather than Jehan Gir, on the spots where he halted for the night, on his way to the city from Shupeyon,—whence I first began to travel round the valley with my readers, and whither I have now again reconducted them.

TRAVELS IN KASHMIR.

CHAPTER VI.

Return to Baramula—Course of the Jylum—Gradual Draining of the Lakes in Kashmir — Forest of Deodars — Loghouses and Hindu Ruin — Massive flight of Steps — Enormous Stones — Sarcophagus—Singular Building—Ruins of a Serai—Mountain Scenery—Wild Olives—Path of the Emperor Akber—Serpent-eater—Kathai—The Baramula Pass—History of its first Capture by the Sikhs — Mazufurabad — Sources of the Kishengunga River—Dherabund—Village and Sikh Fort—Musalman Monument—Baron Hugel—An angry Sikh — Complaints to Head-quarters—Nushera—The Dor River—Falcons—The Sugar-cane and Plantain—Messenger from Runjit Singh—Torbela on the Indus — The Tribe of Joseph — The celebrated Wah Gardens—Jehan Gir—Summer-house and Bath—The Plain of Attok—Vegetation of the Plain — Mr. Elphinstone and Lieutenant Burnes—Aspect of the Country—The Salt Range—Rare Bird —Navigation of the Jylum—The Ghuka Chief—His Capital.

CHAPTER VI.

We must now return to Baramula, in order to leave the valley, by the Baramula pass. If a person wishes to go by the Pûnch path, it is necessary to cross the river opposite to the Serai in the town; by which means he will reach Uri on the second day, making the first halt at Guriál. An ascent over the hill begins from the river's bank, from the top of which the whole course of the Jylum, as it winds through the valley from the Wulur lake to Baramula, is distinctly seen. The extent of the lake itself is visible in the distance, and beyond it rise the elevated ridges that separate the valley of Gurys from that of Kashmir, and above which the snowy and ponderous masses of Haramuk are seen towering in all their glory. A traveller approaching Kashmir by this road is astonished when he arrives at the summit of the hill, by the sudden development of so beautiful and extensive a prospect; and he who leaves it descends on the open space of Nushera, on the southern side of the Panjal.

As the path thence proceeds along the left side of

the river, a gentle rippling in the stream is the commencement of that violence and impetuosity with which, greater or less, the river flows throughout its whole course, until it approaches the plains. As I have before observed, the draining of the lakes and morasses in Kashmir, whose bed is lower than that of the river, will depend on the gradual wearing away of the rocky bottom of the river, at the place where the first rapids commence, within a short distance from Baramula.

As we proceed, the mountains, on our left in particular, are covered with a thick forest of deodars, whose brilliancy of foliage, and cedar-like and majestic appearance, render it easily distinguishable from every other species of pine of which the forests of the Himalaya are composed. At a short day's march from Baramula, we pass a second village of Nushera, and the Sikh forts on either side of the Jylum, guarding a place which is, I believe, fordable.

At Gurial, or Bonihar, there are a few loghouses, and a stream descends from a pass on the left, with an old Hindu ruin close to it by the path-side. Proceeding thence towards Uri, we pass two more ancient Hindu temples, of the same style of architecture as those of the valley. The colonnade which surrounds one of them is in a good state of preservation; it is also evident that the top of the building in the centre of the peristyle, and now about ten yards high, was once pyramidical. The remains of a mas-

sive flight of steps are still in position before the entrance.

In the interior I observed a large rectangular block of stone, which appears to have fallen down from some part of the building. A Kashmirian peasant who happened to be on the spot, remarked to me, that it was a sarkof (sarcophagus); but to me it appeared a solid mass. All the remaining ruins I have seen are of limestone; but this, which is called Bryn Kutri, differs from them in being built entirely of granite. I know of none *in situ*, in Kashmir, or in the pass, but the blocks were cut from a number of huge erratic fragments of that stone, which are lying on the bank of the river, and within a short distance of the building, and they have all the appearance of having been left on the spot after having been borne along upon the scum of a deluge. It would almost appear that the natives had originally noticed and honoured them as strangers in the land, as their surface is much covered with Hindu figures in rude relief. I found similar blocks of granite on Haramuk. As I have already remarked, the component parts of the pillars in the ruins in the pass are much better proportioned than in those I saw elsewhere, and by the path-side, at one of them called, I think, Tula Mula, is a fallen capital, about twenty-seven inches in height, and displaying considerable taste, both in ornament and proportion, though it is of course much damaged.

Thence we soon after arrive at Uri, but it is also necessary to return to Baramula, and descend on the right bank of the stream. A small mean-looking gateway, which is I believe closed at night, in order to prevent the natives from leaving the valley, is the representative of what once was, and still might be made, a barrier of the greatest strength.

The first object worthy of notice on the way, is the little pyramidical building in the water, called But Dul,* on which I have already remarked. Further on, upon the banks of the river, and close together, are the remains of three other buildings; the first of which originally appears to have been a tomb, the second a temple, and the third, a fort. I could not by any means ascertain their age, nor does it much signify, as they are built of mud and loose stones; those in the door of the temple being large and massive.

On the second day from Baramula, by the path-side, are the remains of some old arches, of the usual shape. Immediately before arriving at Uri, we passed a ruined Serai, and in the jungul on the path-side, I picked and ate of a very palatable fruit, but of which I have unfortunately lost the seeds. It was about the size of an olive, of a dark purple colour, and its flavour somewhat resembled that of a dried plum. Hitherto the Daphne had been the only green plant we could notice by the way-side; but on the third day,

* The Lake of the Idol.

Dec. 14, 1835, Baron Hugel, a scientific botanist, directed my attention to the first tropical plant, but whose name I have forgotten.

The deodar now ceases to be an ornament to the forest, the descent of the river having brought us to a much lower elevation. The disposition of the mountain scenery is as grand as ever, although the jungul is almost entirely composed of wild olive-trees. I suspect it to be different from the European species, although it much resembled them, and in many places, the crows, with more instinctive discernment than the natives themselves, had been eating plentifully of the over-ripe fruit, and the pathway was strewed and stained with the half-devoured relics. The fruit is not, I believe, made use of for any purpose, but the wood is esteemed for its toughness; and walkingsticks and pike-handles are made of it.

On this day's march also (Dec. 14), we noticed ridges of rock plunging down to the river, and ascending the opposite bank in the same form, having been forcibly separated at first; and lofty and isolated pillars, standing erect in the stream, were evidently the remains of the mass, which had once opposed its weight, strength and solidity to the fury of the torrent, which before it came in contact with the rock itself, had evidently worn its way through the immense accumulation of alluvium, whose surface yet remained at a varying height of several hundred feet above the present level of the

river, down to which, however, I contrived to find my way, for the purpose of making a sketch.

At the place just mentioned, there is a small table or mark on the scarped surface of the rock, by which it is known that the great Akber caused the path in that place to be repaired, and built upon the edge of the precipice.

I have already mentioned that the hare and the partridge are not to be met with in Kashmir. I found them for the first time on the third and fourth day, in the pass. I saw but one hare, that of the plains of India, which I killed; but the black partridge was calling in every direction in the afternoon.

The eye was frequently attracted by patches of cultivation, surrounding villages on the mountain-side, situated as if the inhabitants had thought of nothing but their own safety, and the inaccessibility of their dwellings.

At Buliasi I saw a fakir in possession of a small horn of the Markhur,* which animal, I heard, for the first time, from him, was occasionally found in the mountains to the westward; but I have some doubts of this fact.

Near a place named Kathai, where there is a Sikh castle, the richly-perfumed yellow jonquil was in full flower. The jungul on the mountains was composed

* Serpent-eater or gigantic goat.—*Vide* the Author's "Afghanistan."

of olives, figs, mimosas, barberries, and wild pomegranates; the brilliant scarlet blossom of the latter was rapidly changing into fruit. The right side of the river is called Ghuka by the natives; the left, Bámba—(Bam signifies the left); and the inhabitants themselves are distinguished by the name Ghuka-Bambas, as before mentioned.

The Jylum itself is here called simply Duriya, or the river, by the Mahometans, but the Hindus, I have already remarked, usually give it its ancient name of the Vetusta or Betusta (Hydaspes).

The Baramula pass was first taken by the Sikhs under the governor Kupar Ram.* Five Rajahs went to meet him with their united forces, but retreated as he advanced into the pass. The Rajah of Kathai, Mazufur Khan, and Zuluf Khan, his son, fled before him, and perished in the snow, on the mountains near Kathai. Kupar Rám had also, in the previous year, made another of his sons, who had come to meet him, a prisoner at Baramula, and whom he now took with him to Kathai, where he gave him his liberty, and reinstated him in the government of his Raj.

The Sikh general then advanced up the pass, carrying with him one six-pounder, slung on poles,

* These were Sultan Zuburdust Khan (strong hand) of Mazufurabad, Sultan Nuzub, the Rajah of Kahawur two days' march up the Kishengunga from Mazufurabad. Rajah Ali Khan of Doputa on the river, Munsur Khan of Kurnawur, together with Rahim Ullah Khan, the Rajah of Rajawur.

and borne by thirty-two men at a time,—two hundred men in all being employed on this service. Guns on carriages could not pass in the present state of the paths. He advanced from Baramula to Kathai in six days, with probably four or five thousand men. My informant, who was a servant of Kupar Ram, and went with him, mentioned a much larger number. He built the square Killah or castle at Kathai, remaining there a month. He occupied six more days in making his way good to Doputa, where he remained another month and built another castle. He thence reached Mazufurabad in three days, which the Rajahs deserted at his approach; but, I believe, the Rajahs of Kahawur and Doputa came in and submitted to him. Old Zuburdust Khan of Mazufurabad remained in the mountains until the return of Kupar Ram to Baramula, which took place shortly afterwards. The opposition which Mr. Moorcroft met with in the Baramula pass, was owing, it is said, to the machinations of Moti Ram, the then Sikh governor of Kashmir: but I have noticed this before.

Mazufurabad,* is so named after Mazufur Khan, who built it. He was the Rajah of Chikri, which is the old name of the place; and five or six Rajahs had intervened between him and the present Mazufur Khan, who came to pay a visit of ceremony to Baron Hugel and myself. He was a venerable-looking old man, with a white beard, a fine and benevolent ex-

* Meaning the place of victory.

pression of countenance, and nearly blind, so that he could not walk alone. He presented us with some pieces of cloth stuff, of little value; and, in return, solicited from us a chit or written paper, expressive of our satisfaction with the reception he had given us; a request with which, of course, we most gladly complied, well knowing that the importance attached to these written characters is far greater than will be believed, and in the hope that he might receive the full benefit of them, when the day of reckoning with his Sikh oppressors should arrive.

At Mazufurabad, which is built on an angle formed by the Kishengunga and the Jylum, the latter river turns nearly southward, and at right angles with its former course, and is soon hidden by the mountains, in its way towards the plains of the Panjab.

The town contains perhaps one hundred and fifty flat-roofed houses (the gable-ends of Kashmir having long disappeared), and is surrounded by an open and cultivated district. The place is in no way remarkable, excepting on account of its situation, it being surrounded by an ampitheatre of long and very elevated slopes.

In order to leave Mazufurabad, it is necessary to pass a ferry over the Kishengunga, close below the town or by another that is a mile or two to the north-westward of it. Near the former, on the western bank, is a large Serai, built by one of the Mogul emperors.

Near the other ferry there is a mountain of limestone, whose fine bluish colour renders it very conspicuous, and the path towards the plains turns westward, and almost immediately commences to wind up a long and troublesome ascent, over a hill of gypsum, covered with the *pinus longifolia*, and commanding a noble view of the Baramula pass, and of the undulations and receding distances that form the sides of the valley of the Jylum.

The sources of the Kishengunga * are on the edges of the plains of Deotsuh, and a stream of equal size which flows from the valley of Tilyl joins it upon its entrance into the valley of Gurys, whence it flows through the mountains that separate the Indus from Kashmir, skirting the north-west extremity of the valley, and passing through the country of Derawur and Kurnawur. But I again notice the river when on my way to Little Tibet.

Dherabund, on the Indus, may be reached in two or three days from Mazufurabad. It was in its neighbourhood that Sher Singh defeated the pretended Sigud Ahmed, (1827,) who had raised and headed a religious war against the Sikhs. I have seen it only in the distance from Torbela, about eighteen miles lower down. Dr. Henderson went from Mazufurabad towards Dherabund; he had gone in advance of Baron Hugel and myself from Kashmir, and

* The Ganges or river of Krishna, the Apollo of the Hindu mythology, but usually pronounced Kishengunga.

sent us a note to inform us of two ancient buildings he had seen on the way. The messenger was to be recompensed by some medicine for a sick child that he carried in his arms, for which there were also instructions in the note.

On the western side of the pass, beyond Mazufurabad, we descended upon another considerable stream at the village of Ghuri, flowing from north to south, and joining the Jylum a few miles below Mazufurabad. We passed it by a bridge at Futigurh,* and soon after were met by two messengers, who had been sent by the Surdar, Huri Singh, to show us the way, present his master's salaam, and inform us that he had been waiting twenty days for us at Mansa, our next station, whither we had arrived late in the evening. We found a village and a Sikh fort, picturesquely situated on the edge of one of those numerous ravines by which the face of the country is so much intersected, and started thence the next morning, attended by the Thanadár or commandant of the fort, and a mounted escort. At a few miles distant, we halted to inspect the curious old Musalman monument in the jungul by the path-side; an octagonal tower about fifteen feet in height, of brick, but cased with stone or composition, rounded at the top and resting upon a square platform, of rough stone-work, about six feet high. On the sides of the

* The Fortress of Victory.

tower are little pointed Saracenic niches, and the building is certainly Mahometan, but as old as any thing of the kind in the country. I could get no account of it on the spot. It might have been a tomb of some person of rank, who had followed the cortege of the emperors, to or from Kashmir.

Whilst the Baron was inspecting one side of the building, I was making a hasty sketch from the other. The Sikh commandant approached to look over my shoulder, without my perceiving him. As he ought not to have done so without my permission, a Patan servant of Capt. Wade's, who had accompanied me to Iskardo, and was with me at the time, told him, with some warmth, to keep a more respectful distance. The Sikh replied, by turning to him and calling him "Suur" (a hog), with a most contemptuous sneer; upon which the incensed Mahometan half-unsheathed his sword, and would probably have ridden at him and returned the insult with a cut, had I not interfered, by ordering the Patan to be quiet; and I then silenced the Sikh, by taking his name, and saying that I should certainly complain of him at head-quarters; at which he was evidently much alarmed, and shortly afterwards galloped back to Manása with his followers.

After a troublesome march through the inequalities of ravines and banks formed of alluvium, we encamped at the village of Nushera, near which is a fort, to which there is a way by another pass from Ghuri.

We had now crossed the continuous mass of mountains, and the surface of the country was occupied by parched and uncultivated plains, intersected at different distances by long, barren, and rocky ridges, of lower elevation.

From Nushera we rode through and along the incipient waters of the Dór river, to Salat, and thence again emerged upon the open vale through which it flows, and which is overspread with some excellent shooting-ground, containing an abundance of wild ducks and black partridges. We also observed that the Churk falcon, or lanner, was commonly to be seen, perching upon the single mimosas with which the country abounded. The plantain-tree and the sugar-cane began to make their appearance, and my companion, a scientific botanist, pointed out to me the cotton-tree,* the justitia, and the wild ginger-plant.

The Serai of Sali or Sala is a mile and a half from Huri Singh's castle of Krishna Gurh, at a village named, I know not why, Sikundurpur, or the city of Alexander. The Krishna Gurh is the finest specimen of a square, regular, mud fort, that I had seen in the Panjab; but Huri Singh, who commanded in this province, had departed before we arrived, and we did not meet him until our arrival at Gujuruwallah in the Panjab. The village of Kot is only five or six miles distant, and thither we arrived on Christmas-day,

* Bombax Heptafila.

1835, having been met by a servant of Runjit, with letters of welcome from his master.

Torbela, on the Indus, is about fifteen miles distant, and attainable by following up the course of the Dór river to its junction. I visited it upon a subsequent occasion, and found a Sikh fort built on the plain, at some little distance from the river, to whose brink I rode. It was a smooth but rather rapid stream, 200 yards in width, and Runjit is said to have forded it here on an elephant. On the opposite bank is the town of Kábela, in the mountain country of the Euzofzyes, or tribe of Joseph. An open flat of about a mile in width, was extended on either side of the bed of the river, up to the mountains, throughout the whole distance from Torbela to Dherabund, where it ceased, and the ascending channel seemed to be more hemmed in between its banks—as the name Dherabund would imply—a place where there was a dam or strait.

A small conical hill, several miles above Torbela, and situated on the opposite side of the river, was pointed out to me as being close to the town of Umb (Embolina), from which place the valley of Suhat is attainable in four marches.

From Kot we proceeded to the town of Husyn Abdul, which can scarcely be called a valley, although there are wells in the neighbourhood. Here we saw the celebrated Wah! garden; so called because the emperor Jehangir, who ordered it to be laid out, is

said to have exclaimed "Wah!" the usual Indian interjection of admiration, when he saw it completed. It is now only a collection of ruined walls and summer-houses, basins, and aqueducts, the latter of which, however, are still filled with the clear streams by which the garden was so long preserved in its original beauty.

Near the town are the remains of a summer-house and bath, built, I was informed, by Akber, and a cemetery, surrounded by a square wall, with neat little towers at the angles, and containing in its centre a tomb, said to be that of the celebrated Nur Jehan Byhum. There is also the shrine of a celebrated Fakir, at Husyn Abdal, with a miracle attached, but I forget the story.

The plain of Attok may be almost said to commence at Krishen Ghur. I crossed it from Attok to Kote, but have already noticed it in my visit to Afghanistan. Its extent from Attok to the west is about twenty miles, and north and south is about fifteen miles. The plain between Attok and Peshawur, is about thirty miles east and west by twenty-five from north to south. The plain of Attok to the east of the river is very open, covered with long grass and a low jungul, in which the sysyphus or byr apple (jujube) and tamarisk trees are very common, more particularly near Husyn Abdul. Numerous villages of low, mud, flat-roofed huts, are seen in different directions, and near these are flocks of

goats, black, smooth-haired, short-horned, which, as tame animals, are by far the largest of their species I have ever seen in any country. Some florican rose before me on the plain, and in different places I found the long species of odoriferous grass, a spikenard,* from which the very powerful stimulating fluid, known as the "grass oils," are extracted. I have suddenly cured a very bad stiff neck by rubbing in a little for two or three minutes. It may, I believe, be procured at Apothecaries' Hall.

Attok I have before mentioned in my Visit to Afghanistan.

The way from Husyn Abdal to Lahor has already been so well described by Mr. Elphinstone and Lieut. Burnes, that I do not deem it necessary to take a lengthened notice of it. The most remarkable objects on the road are the topes of Muni-Kyala† and Bulur, and the vast, old, and imposing fortress of Rotas; and the paving in the defile of Margula is so short, and could have been so easily dispensed with, that it seems to have been laid down in consequence of an order given when the Mogul was out of humour with the road.

The general aspect of the country is much the same as that I have already noticed, when conducting my readers from Lahor to Bhimbur, but there is more jungul, and consequently less cultivation, on this side

* Calamus aromaticus.

† The City of Rubies.

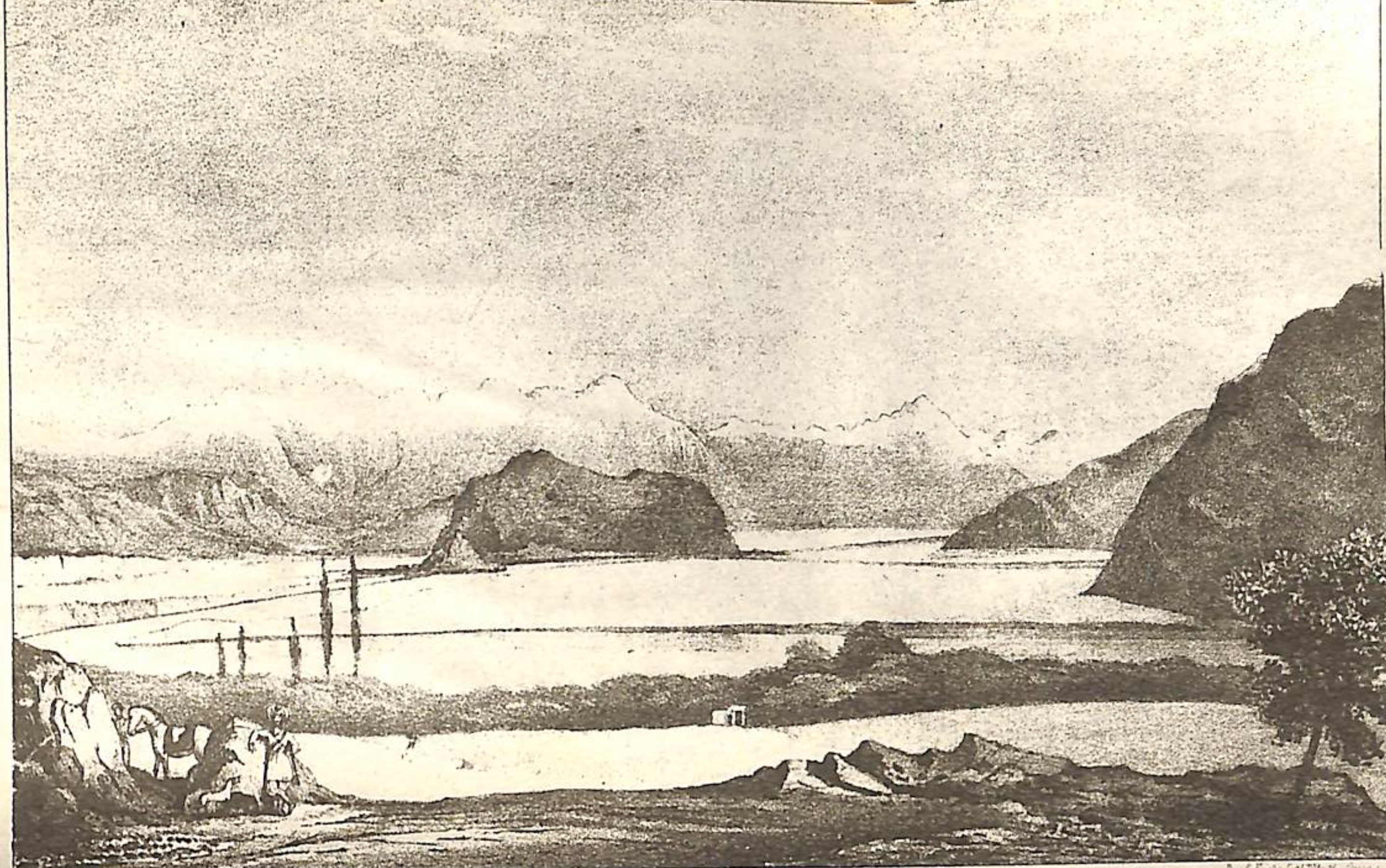
of the Panjáb. The salt range, extending on the south of the road, from the Indus to the Jylum; the extraordinary mass of alluvium, so much intersected by defiles and ravines, by which the face of the country between Rotas and Muni Kyala is covered; the sharp serrated ridges of sandstone to be seen at the old Serai, five miles to the westward of the lastmentioned tope, extended like a wall from the north to the south, and appearing to be in junction with the mountains, which are many miles distant; form, to the best of my recollection, the chief attractions for the geologist, in a country which, excepting where the Himalaya rise on the north, is but one plain, from the Indus to the Sutlij.

In the neighbourhood of Rawul Pindi I shot a specimen of a rare and very beautiful little falcon, about the size of a merlin. The top of the head was a rufous orange, the back, wings and tail bluish gray, the breast white, and beautifully pencilled with gray and transverse bars. I have seen a specimen in the Museum of the Zoological Society, but do not know its name; it is not the blue and orange-coloured hawk of Edwards.

I am indebted to Mr. Moorcroft's travels for the information, that the Jylum is navigable upwards from the ferry as far as Oin, on the left bank, forty-three kos from the town of Jylum; and that Dam Gali, or Galu, twenty-four kos from the town, on the right bank, was the capital of the Ghuka chief, who protected

Humaiuan Shah, in his flight to Persia, from the pursuit of his victorious rival Sher Shah; and that the present residence of the chief of the Ghukas is at Khampur, about thirty kos south-west from Mazufurabad.* As to the origin of the disputed name of the Ghikars, or Ghukas, or Khukas, I believe it to signify merely, the inhabitants of the right bank of the Jylum. Ghuka, or Khuka, as it is pronounced, signifies, I was informed, "the right;" whilst those on the left bank as already mentioned, are called Bámbas, from the word Bám, which signifies in Sanscrit "the left." The inhabitants of the Baramula pass are designated the Ghuka or Khuka-Bámbas, which I have also already remarked.

* Moorcroft's Travels. Prof. Wilson, vol. ii., p. 306.



R. J. Mackrion ??? Lith.

Day & Haghe Lith.rs to the Queen

VALLE OF THE INDUS IN LITTLE TIBET WITH THE ROCK OF ISKARDO, LOOKING WEST

Lond.: Pub.d by Henry Colburn, 13 Gt Marlborough Street 1842

TRAVELS IN LITTLE TIBET,

&c.

CHAPTER VII.

Captain Wade—Iskardo, the Capital of Little Tibet—The Author the first European who visits it—Attempt at Intimidation—Jews of Ladák, Eaters of Human Flesh—Ahmed Shah—Departure for Little Tibet—Bundurpúr—Feeders of the Great Lake—Messenger from Ahmed Shah—Doubts and Fears—Traveller's Tales of Wonder—A travelling Merchant—Mountain Pass—Table-land of Deotsuh—The Peak of Diarmul—Splendid Mountain View The Sacred Waters—The River of Krishna—The Valley of Gurys—Governors of the Valley—Entry into Little Tibet—Valley of Tilyl—Bears—Courage of an English Terrier—Halting-place—The River of Krishna—Poisonous Fish—Poisonous Snake—Wild Region—Mountain Defiles—Kababs—Classical Meal—Geology and Vegetation—Villages of Little Tibet—Sher Singh—Diplomacy—Cunning of Ahmed Shah—The Son of Ahmed Shah—Mahometan Prejudices—Wild Gooseberry—First Introduction to Ahmed Shah—Tibetian Military Music—Singular Scene—Cortege of the Shah—Tibetian Costume—A Band of Robbers—Attack and Destruction of them—Departure for Iskardo—Origin of the Guelphs—Ahmed Shah's Respect for England—Tibetian Sandals—Rock and Stronghold.

MIDDLE AND LITTLE TIBET,

&c.

CHAPTER VII.

It was previously to my first departure for Kashmir that I received from Capt. Wade, at Lodiana, a hint or two which encouraged me to make the attempt, of my own accord, to continue my journey through the valley to Iskardo, the capital of Little Tibet, which had never as yet been visited by any European. He read me part of a letter he had received from Ahmed Shah, the Rajah, or Gylfo, of that country, in which he expressed his anxiety that some English Sahib should visit him; and my mind was of course made up in a moment.

After having resided but a few weeks in Kashmir, I found it would be necessary to carry my intentions into effect whilst the warm weather lasted, and to defer more sight-seeing in the valley until my return. I intimated my intentions to Mihan Singh, the

governor, who said, but with all proper civility, that he could not allow me to pass the Sikh frontier without permission from Lahor. Accordingly I wrote forthwith to the Maharajah and to Capt. Wade, who kindly made the proper representations regarding my objects in travelling, and Runjit returned a favourable answer to my request.

In the mean time the Sikhs in Kashmir, who well knew, that, although I might obtain the permission I sought for, my crossing the mountains to Little Tibet would not be pleasing to the Maharajah, inasmuch as it would tend to diminish his influence in that quarter, —and urged, no doubt, by the additional annoyance which it would cause to Rajah Gulab Singh of Jamu, who had long intended to make himself master of the valley of the Indus,—endeavoured to throw obstacles in my way, by enlarging upon the difficulties and dangers of the journey. The Kazi of Kashmir confessed afterwards, that they had tried to bribe and intimidate my servants; and I myself was present when the Jemadar or Sikh captain commanding my guard, was terrifying them by solemnly assuring them, that there were Jews at Ladák, whose favourite food, amongst other horrors, was human flesh.

I was not aware, at the time, that this accusation of cannibalism was not without foundation, though I have great doubts whether the Jemadar's story was not entirely of his own invention. In the xvth vol. of the Asiatic Researches, in a paper on Bhután, trans-

lated by D. Scott, Esq., we find that "when the Bhuteas of Upper Tibet fight with a Deb Rajah or governor, or with Pilos, amongst themselves, they stand at a distance, and shoot arrows at each other, and if one of them is killed, both parties rush forward and struggle for the dead body. Whichever of them may succeed in getting it, they take out the liver, and eat it with butter and sugar; they also mix the fat and blood with turpentine, and making candles thereof, burn them before the shrine of the deity. The bones of persons killed in war are also used for making musical pipes, and of the skulls they make beads, and also keep them set in silver, for sipping water at the time of the performance of religious ceremonies."

But all the offers and assertions of the Sikhs were of no avail against the counter-statement of the faithful emissaries of Ahmed Shah, who I have no doubt promised them both protection and emolument; and when I told them the contents of Runjit's letter, they only stipulated for double wages during the time they were absent from the valley,—which of course I instantly agreed to give them. All necessary preparations were made without loss of time, and on the next day I was rapidly floating down the broad and burnished expanse of the Jylum, and following the windings of its tranquil stream in my way to Bundurpúr on the Wulur lake, whence commences the Gurys path over the mountains to Little Tibet.

Bundurpúr was once a large and flourishing village, and should be visited by a traveller, in order that he may see how the waters of the lake have been diminished, and how its margin, which was once close to the village, is now nearly a mile distant from it. This diminution as I have already remarked, is no doubt owing to the wearing away of the rocky bottom of the bed of the river in the Baramula pass, and in after ages the lake will, in the common course of events, be drained altogether, as the lakes on the plain of the valley remain as they are, as already remarked, merely because the bed of the river is not yet worn away to a level with theirs.

The two principal feeders of the great lake descend to it near Bundurpúr. One flows, I believe, from the mountain of Haramuki, and the other, which is the largest, comes down the valley of Bonakot, a village about four miles and a half distant from Bundurpúr, and whither I marched through a jungul of fruit trees and wild indigo, in order to pass the night, and be ready to ascend the mountain-pass to Gurys the next morning.

Bonakot was the residénce of a Malek some of whose family are still in existence, though now enjoying little or none of their former power. Dilawur Malek, the present representative of the race, is the owner of a small but very comfortable brick house, with gable-ends and trellissed windows, and I have two or three times taken up my quarters there for the

night. I shall notice his history again when speaking of Hasárá, or Astor.

When all was ready for a start on the morning, I was informed, that a messenger from Ahmed Shah, of Iskardo, had arrived, and wished to speak to me. He proved to be Nasim Khan, who is mentioned in M. Jacquemont's letters. A singular-looking person, thin, and pale-faced, dressed in a black velvet frock, with silver buttons, and wearing a black leathern belt, profusely ornamented with little nobs of the same metal. He approached me, bareheaded, with the look and manner of a captive brigand, his small, keen, and dark eye glancing suspiciously on my Sikh guards; and, after making a most respectful salaam, informed me, that his master had sent him to welcome and attend upon me; that he also, by his orders, brought with him a good pony or tatu, who would carry me in safety to Iskardo; and after handing me a letter of invitation from Ahmed Shah, he drew back and remained stationary, with an aspect and in an attitude that betokened the most profound submission. I scarcely, however, remained to hear the letter read, but commenced the ascent, and closely followed by Nasim Khan, who told me that he had been waiting on the mountain for two or three days before my arrival; not daring, for fear of the Sikhs, to descend into the valley, until he was quite sure that I was at Bonakot.

When all his fears and suspicions were over, his

tongue was rarely at rest, and I listened with avidity and delight to the recital of his own adventures, (for he was, I think, a native of the Khyber pass, who had taken service with Ahmed Shah); his personal recollection of M. Jacquemont, and what he had heard of Mr. Moorcroft; his stories of little and great Tibet, and the countries on the north of us, including Yarkund and its Chinese masters; how they were ever at war with the Kokanis; how they had laboured for months to cut through a glacier, in order to form a passage for their army; how the general of the Kokanis, had loaded several waggons with the pigtails of the Chinese soldiers, slain in action; and how, in return, his celestial majesty had sent back the same number of waggons laden with millet-seed, by way of intimating the countless number of his troops;—how a Chinese general, to prove his powers of ubiquity, would start off his whole army in carriages overnight, to a distant post; how these vehicles were sometimes drawn across the country by paper kites;* how the walls of one of their strongholds were of loadstone; and how the advancing force were aghast, when (fit subject for a pantomime) their side-arms flew from their scabboards, and their matchlocks struggled fiercely for

* The barren plains
Of Sericana, where the Chinese drive
With sails and wind their cany waggons light.
Par. Lost, book iii., p. 437.

the encounter; how beautiful were the Túrki women, and how, when a merchant came to reside in any of the cities of Yarkund, it was customary for him to contract a marriage, to be dissolved upon his departure; how the Chinese, if a row took place in the streets, came down upon the mob with whips, but were, nevertheless, very just in their decisions, and enforced the law of retribution; how the great and wonderful painter, Mani, came in disguise to China;* how a celebrated Chinese painter had painted a bath so naturally, that it was mistaken for real water, and some people plunged into it; and how Mani, hearing of this, became acquainted with the painter, who sent him, as he had sent others, to look at the bath, and bathe if he pleased; and how he returned, saying, that he dare not bathe because there was a dog looking at him from the bottom of the water; and how the painter, and others with him, who went to see the dog, were all afraid of it, and when they had found it to be a painting, turned to the stranger and said, that he could be no other than Mani, the Persian painter, of whom they had heard such wonders;—and, finally, how the Chinese soldiers would not run, if beaten in action, but commenced killing each other and themselves afterwards; and how, nevertheless,

* The preacher of the Manichæan heresy, was, no doubt, the person to whom he alluded; for he travelled, says Mirkhoud, through the province of Kashmir into India, and thence proceeded to Turkistan and Kathai, or China.

two British regiments would be sufficient to conquer the whole country; &c. I remember hearing in these countries, as something very new and amusing, the old schoolboy's story, of the man who undertook to plunge a knife into a certain grave, and was found senseless from fear, in consequence of his having pinned himself to the ground, by passing the knife through his own robe.

In fact, my friend Nasim was a most amusing companion, and during the whole time he was with me, I ever found him an intelligent, faithful, and respectful servant; and, upon my return from Little Tibet, I took him with me to Lodiana, where he could pick up intelligence for his master, and render assistance to him, by merely remaining in a British cantonment, as the Sikhs would be sure to think him an ambassador, and would not dare to invade a country whose king they imagined to be in treaty with the English, in spite of all my assertions to the contrary.

Upon my second visit to Little Tibet, Nasim was joined by Ali Mohamed, a Bulti, or Little Tibetian by birth, who, from a love of travel, had quitted his country at an early age, in company with an itinerant Saudagur or merchant. He had seen a great part of India, and, in addition to the knowledge of his native tongue, was familiar with the Persian, Hindustani, Punjabi, and Arabic languages, and wrote an excellent Persian letter, and he joyfully accepted ser-

vice with me because he knew that then Ahmed Shah could not detain him at Iskardo, whither he was going to see his parents, after an absence of many years; and I am happy to be able thus publicly to say, that I found him singularly honest, faithful, intelligent, and possessed of great coolness and intrepidity, when any emergency required these.

A steep ascent commences almost immediately from Bonakot, and in many places I found it necessary to dismount. The side of the mountain was covered with a jungul of fir-trees, walnuts, yew, and hazel, and it occupied half a day to arrive at the halting-station, a small open lawn, surrounded by the pine forest, and having a pond in the centre whence we drew our water.

Here, so late as the 20th of June, (for the pass is not practicable for horses until about that time,) we slept on the ground, without pitching either my own or my servant's tent, in order to be ready to ascend to the summit, and cross the snow before sunrise, whilst it was yet hard with the night's frost. Rime was perceivable in places where the snow did not lie. Horses could not have gone at any other time, but the footing was then firm enough for an elephant.

The table-land in summer-time is covered with a fine greensward, and at the distance of a mile and a half rises a small eminence on the left, towards which, on our approach, Nasim Khan suddenly started off in a gallop, calling on me to follow, and loudly exclaiming

"*Sahib! Sahib! Yek tamasha, Yek lák*"—literally, one lark (fun), one lak!—his laconic way of expressing that he would show me a view worth a lak of rupis.

I quickly followed him, and the stupendous peak of Diarmul, or Nunga Purbut, more than forty miles distant, in a straight line, but appearing to be much nearer, burst upon my sight, rising far above every other around it, and entirely cased in snow, excepting where its scarps were too precipitous for it to remain upon them. It was partially encircled by a broad belt of cloud, and its finely-pointed summit glistening in the full blaze of the morning sun, relieved by the clear blue sky beyond it, presented, on account of its isolated situation, an appearance of extreme altitude, equalled by few of the Himalaya range, though their actual height be greater.

This peak is called Diarmul by the Tibetis, and Nunga Purbut, or the naked mountain, by the Kashmirians. I should estimate its elevation at 18,000 or 19,000 feet above the level of the sea, and the ridge from which the highest point rears itself is seven miles long, by a rough survey which I was afterwards enabled to make. It stands on the western bank of the Astor river, in the angle formed by its junction with the Indus, and has no mountain of equal height between it and the plains.

The rock, at Sona Warun (the place of gold), where we stood, is of the usual basaltic formation, and its height by thermometer is about 12,000 feet

above the sea. On the south, we saw two-thirds of the vale of Kashmir; beyond it, the snowy range of the Pir Panjal; and at our feet lay the fine expanse of the Wulur lake, with its single island of Lank.

On the south-east and on the farther side of the Bonakot valley, rose the massive and rick-shaped tops of Haramuki, with the sacred waters of the Gunga-Bul at their feet. On the north-west were the snowy ridges of Chulas (a name perhaps identical with the Kylas (heaven) of the Simla range) and the Dardu country, and of other districts on the banks of the Indus. Beyond them, again rose those of Suhat and Bonyr, and on the left were those of Durawur, the peaks of Sita Sar, the mountains around Loláb, and the valley of the Kishengunga river; whilst an endless succession of summits occupied the horizon in the direction of Iskardo.

From Sona Warun there are two ways to Gurys. The one which lies on the top of the mountain dips for a while in front of a precipice, and then regains a long open plain, covered with large blocks of granite containing white stars, whose radii were little rectangular surfaces of quartz, half an inch long. Perhaps the formation is common, but I had never seen it so regularly marked.

There is a way from Bonakot, on the left bank of the stream, by which this plain is attainable without passing Sona Warun, and the united path then continues on in a straight line, until it arrives upon the

brink of a steep descent, and the valley of Gurys is suddenly exposed to view, at a depth of about 3000 feet below the path.

The other path from Sona Warun plunges at once into a valley on the left, which conducts to the bridge over the Kishengunga at Kunzelwun in or near the district of the Pactawur river. In the spring the avalanches of the preceding winter lay unmelted in the ravines, and the path was sometimes completely overwhelmed by them; and here and there, large rocks that had been carried down by them, were curiously perched upon a neck of snow, which was hardened beneath their weight, and had not melted like the rest around it. The Kishengunga, or river of Krishna, is a very considerable stream, and in the spring season, when the snows are melting, is a powerful torrent which would instantly carry away the pine trunks of which the bridge is made, could it rise high enough to touch them. It flows from it in a north-north-west direction, and, in order to reach Mazufurabad, it skirts the outside of the north-western extremity of Kashmir, and is soon lost in the mountain wilds of Pactawur (most probably the Pactyaca of Herodotus).

The path to Gurys lies upon its right bank; that for horses rises high over the stream, and I once crossed its summit (on which I found granite *in situ*) in order to avoid a second transit over the face of a precipice, which, for a few yards, affords but a very precarious footing over its front.

The entrance to the valley of Gurys is exceedingly picturesque, as the river comes dashing along through a rich meadow, partly covered with lindens, walnut, and willow trees, whilst the mountains on either side present nothing but a succession of most abrupt precipices, and Alpine ledges covered with fir-trees.

Gurys is nowhere above a mile in width. It is about five miles in length, by actual survey, and is surrounded on every side by lofty peaks, chiefly of mountain limestone, rising far above the limit of forest which covers their lower slopes. It contains five or six villages of loghouses, two Zearuts or Musalman shrines, and a small fort of wood and stone, built by the Maleks of Bonakot, and another lately erected by the Sikhs. The elevation of the bottom of the valley is higher than that of either Kashmir, or of the Indus at Iskardo, it being by thermometer about 7200 feet above the level of the sea. The inhabitants cultivate barley, mullet, ganhar (cock's comb), and tromb or buckwheat, of the seeds of which they make bread; but no wheat, rice, or Indian corn is grown there, the climate not being warm enough.

The father of the present Delawur Malek of Bonakot was ordered by the Patáns, then in possession of Kashmir, to send a force against Shah Ali Khan of Little Tibet, who contrived, however, to bribe him to forego hostilities, by offering him the possession of Gurys; but Shah Sultan of Astor, although a vassal of Little Tibet, made a foray upon

Gurys, killed the Malek, and made slaves of the women and children. The present Malek, upon the death of his father, claimed and received the protection of Ahmed, Shah of Little Tibet; but when the Sikhs, under Sher Singh, as governor of Kashmir, were about to attempt the invasion of Little Tibet, the latter sent for Delawur Malek, presented him with a pair of gold bangles and a kilaat in the name of the Maharajah, and, in fact, bribed him to act as their guide in an expedition that ended in the discomfiture of the Sikhs at Godyh, where I afterwards arrived. Gurys is, most probably, the Urasa of the Rajah Taringini.

In Professor Wilson's history of Kashmir, we find the following:—"Sancara Verma possibly thought he should divert the attention of his subjects to less unpopular occurrences, by engaging them in military expeditions, for he is said now to have led an army to the north, where he subdued the people along the Indus, and entered the Urasa country, where he was shot in the neck with an arrow by a mountaineer. He was immediately put into a litter, and his death, which took place shortly afterwards, concealed from his troops, who were immediately marched back to Kashmir with all possible expedition. They reached Holyasaca, a place on the frontier, (I do not know it), in six days, where, being now out of danger, they halted to perform the funeral obsequies of the monarch. He was consumed on a stately pile, three

of his queens, a pundit named Jaya Sinha, and two of his servants, burning themselves with the body."

At half-past seven on the morning of the 31st of August, 1835, in the shade and the open air, the thermometer stood at 54° Fahrenheit, in Gurys.

I was now about to enter the territories of Little Tibet, and for some days to bid adieu to human habitations, saving the little village of Zean, seven miles distant, and was provided accordingly with an extra number of kulis, so that my party now consisted of about forty-five people. The Killahdar, or officer in charge of the fort in Gurys, was also in attendance upon me, and attracted my attention by being the only person whom I met throughout the east, who tacked on the word "Khurbán," at the end of any answer he made to me. His meaning was simply one of submission, "I am your victim or sacrifice." I need scarcely remark that the same word is used in scripture,* although the application be different.

The upper end of the Gurys is occupied by a superb peak of mountain limestone, nearly three thousand feet in height above the valley, and dividing the valley of the river of Tilyl from that of the Kishen-gunga, on the banks of which lay the path to Zean; and I noticed an immense mass of alluvium, which must have once choked up the entrance to the valley, and through which the latter river appeared to have worn its way. A little further on are some breast-

* Mark vii. 11.

works thrown up, where the path is so narrow and the bank so steep, that the pass is commanded by them.

Tilyl is another valley, somewhat resembling Gurys, and lying to the north-east of it, and parallel to the Kishengunga river, there is a path from Kashmir to Tibet, which runs through it, quitting, I believe, the valley by the same ascent that leads to the Gunga Bul, by following up its stream from the place of its junction with the Sind river. The path to Little Tibet afterwards ascends the plains of Deotsuh, and that to Great Tibet opens upon the Sikh castle at Duras.

The inhabitants of Tilyl are few in number, and till lately were subjects of Ahmed Shah, who, instead of taking a tribute in money, contented himself with receiving annually a present of a sheep, and a coil of rope from each house.

From Gurys, it is necessary to make three marches to Burzil (the birch-trees) at the foot of the elevated plains of Deotsuh. The first halting-place is at Zean; the next at a place called Makpán, a name which I always understood to mean the army, but which Mr. Moorcroft says, he heard was the name of the patriarch angel of Bultistan.* It is merely a halting-place near the river-side, without any habitation. Bears are very numerous, and in the evening and the morning, there were one or two always in sight, feeding upon roots that grew upon the open

* Moorcroft's Travels, vol. ii., p. 267.

side of the mountain. I once saw five from the same spot at the same time. They were usually in pairs. The brown bear, as I have before remarked, is the female, and the larger yellowish white bear, with a dash of flame-colour on the shoulder, is the male animal. The black bear is more usually found in the thick jungul. On the third morning I contrived to get very near to a large brown bear at feed upon the plain, and believe that I put a ball into her side; but instead of turning upon me, as they usually do when wounded, she was, I suppose, frightened by my English terrier, who, not knowing her danger, sprang forward at her, as she would have done at a cat, and chased her over the rocky ground to the edge of the Kishengunga, and some of my servants assured me, whether truly or no I cannot say, that they saw her drop on the opposite bank.

I well remember, that at one place, where it was necessary to throw a trunk of a tree, as a bridge over a torrent, the Kashmirian Kulis set down their burdens, and were dragging one towards the bank, and my terrier, who had a *soupçon* of the bull-breed in her, became so excited by the noise and vociferations, that she dashed into the crowd, and seized one of them by the calf of the leg,—to the great amusement of all the party, excepting the bitten individual, who was however quickly restored to the best possible humour by a present of a little money, and would no doubt have been glad to have been bitten again on the same

terms; and upon two or three occasions, when I have had the misfortune to pepper a peasant's legs with small shot (which by the by, with all caution, it is sometimes really difficult to avoid, on account of their extreme carelessness), I have made them perfectly happy with a few rupis.

The Kishengunga contains a great many fish, and some of my kulis, as we approached a particular spot where there was a little smooth water, and quiet lying for them in a nook, apart from the violence of the torrent, took off their kumurbunds, fastened them together, and then let them drop like a net into the water; whilst another so placed himself as to drive the fish gently towards and over them; they then lifted the cloth, and caught at one haul at least one hundred fish, of about half or quarter of a pound each. Some of them were cooked for dinner, but I abstained from eating the roe, as I was cautioned not to do so, it being considered poisonous. One of my servants, a Hindu, who had disregarded the warning that had been given him, became so alarmingly ill that I thought he would have died, and I had him carried to the station at Burzil, where he arrived, after enduring great torment, from which he did not entirely recover until the following morning.

There is a place called Bungala Bul on the way, within a short distance of Zean, from which ascends the path to the valley of Astor, afterwards noticed, and nearly opposite to it, the Kishengunga had appa-

rently worn away the limestone rock to a depth of one hundred and fifty feet. I killed a small snake not far from Gurys* which the natives said was the only species to be found in this part of the country.

The caraway-plant, and wild leeks, and prangus were growing in abundance amongst the rank and profuse herbage on the open mountain-banks. These regions were not always, I was informed, so desolate and houseless as they are at present. But in consequence of the encroachments of the Sikhs, Ali Sher Khan, the father of Ahmed Shah of Iskardo, acted but prudently, by destroying every cottage in the district; so that an invading force can now receive no encouragement in the way of provisions or shelter.

Halfway between Makpán and Burzil the ascent turns abruptly to the left. The straight path is continued across the mountains, by which the castle of Katakchund, on the Indus, may be reached on foot in ten days. A horse can go only half that distance.

On approaching Stakpilah, otherwise called Burzil, or the Birches, the limestone suddenly ceases, and is succeeded by a formation of granite,—through which,

* It was possessed of fangs, but was not considered to be very dangerous. Its length was about fifteen inches; its head flat and rather pointed; a succession of irregularly-formed rings, composed of two lines or rather blotches of a darker and lighter brown, are blended into a black line running along the whole extent of, and on both sides of, the belly, which is black and shining; the black line above and below being edged with small white oval shaped spots; those below lying on the edge of the scales upon the belly.

the path gradually rises for five or six miles, to the extreme limit of forest. These regions present as wild and gray a scene as any painter could wish for, made up of a confusion of snowy summits, and hoary precipices, broadly relieved in one place by the deep rust colour of the ironstone rock; the chaotic masses with which the whole valley was thickly covered; the streams of the incipient Kishengunga dashing over and amongst them, with the milk-white and delicate stems of the birch-tree in full leaf, trembling amidst their descending violence.

The height of our encamping-ground at the Birches, was about twelve thousand feet. Dwarf junipers grew around us, and my Tibetian guides pointed out to me the red fruit of a creeping-plant,* which, by their recommendation, I ate as a desert. I, at first, thought it was the Cranberry, but found it sweeter than that fruit.

Two defiles are continued from the birch-trees. That on the right, leads to the table-land of Deotsuh. The other, which is more in a line with the ascent, commences with a most fatiguing walk, over a plateau of snow, several miles in length, and then descends to a halting-place in the jungul, called Suti Syu, where I have twice bivouacked, by the light and grateful warmth of a blazing log-fire, and eaten kababs roasted on a ramrod. By the by, Homer

* Duchesnia Fragaroides.

tells us, that Eumæus entertained Ulysses with kababs: the oldest notice of them, I suppose, extant.

> "Of two, his cutlass launched the spouting blood,
> These quartered, singed, and fixed on forks of wood,
> All hasty, on the hissing coals he threw,
> And smoking, back the tasteful viands drew,
> Broachers and all."—ODYSSEY, xiv. 87.

And again, line 475,

> "Then the singed members they with skill divide,
> On these, in rolls of fat involved with art,
> The choicest morsels lay from every part,
> Some in the flames, bestrewed with flour they threw,
> Some cut in fragments, from the forks they drew."

These contain exactly the description of a kabab, only not being Musalmans, they made them of pork instead of mutton or goat's meat. Our kababs, however, were usually spitted on an iron ramrod.

Gneiss is the principal formation on the descent, and, after marching from Suti Syu, I observed that the country was scantily covered by the pinus longifolia, junipers, willows, aspens, rose-trees, and black-currant-trees, whilst the air is perfumed with artemisia, wild thyme, and peppermint plants; and I remember seeing a fine fox run across my path in the jungul.

On the fifth day's march from Zean, we arrived at the two first villages of Little Tibet, called Das and Thung-Kurym. Each is a miserable collection of flat-roofed and mud and stone built huts, anda long descent is thence continued to Godyh, where

a rapid torrent joins the Thung Kurym stream at right angles, and forms with it and the surrounding mountain, a barrier, impassable by any native invader; and, as an additional defence, a small fort is built upon a huge fragment of rock, that has rolled to the water's edge, and effectually commands the wooden bridge which is thrown across the narrowest part of the channel.

When Sher Singh, the present Maharajah of the Panjab, was governor of Kashmir, he and his invading Sikhs advanced thus far in the month of August, expec ing to reach Iskardo without much opposition, but they found a furious river in their front, and a matchlock behind every rock on the opposite bank. They attempted to gain their end by diplomacy, but Ahmed Shah was too cunning for them, and managed to keep them in play for a long time, well knowing what would be the consequences of their delay. The cold weather suddenly commenced, the Sikhs, chilled to their very hearts, commenced a precipitate retreat, but a snow-storm overtook them, and hundreds of them were lost upon the plateau, above Burzil.

The united streams flow from Godyh, through the mountains to the valley of Astor, which is also attainable in a day or two by a path from the latter place. But the way to Iskardo turns up the stream to the right, and previously to ascending the second snowy ridge, we encamped for the night in a jungul of

willows, juniper, and fir trees. Thence again we marched to bivouac at the edge of the snow, and commenced the ascent before sunrise the next morning, in order to cross the rocky wall of Alumpi-La. The Nunga Purbut was rising majestically in the rear, and by far overtopping every other mountain in sight.

I have twice entered Little Tibet by this route, and, upon one occasion, with but little fatigue; but, on my second visit, in consequence of the softer state of the snow, I have seldom had a more trying walk, the respiration being also rendered more laborious by the lightness of the air. The crest of the pass is a rocky and mural ridge, a low precipice, in which, by constant use, the Tibetians have worn a succession of stepping-places. Horses of course cannot enter the valley of the Indus by this road; they must either wait for the melting of the snow on Deotsuh, or on Rbenuk, the pass to which joins the descent from Alumpi-La, near Shikar Thung. The path from the latter village to Tsok, at the entrance of the valley of Iskardo, is every where accompanied by a scenery that is strikingly savage, even in these countries.

On my second visit to Little Tibet, Achmet Ali Khan, a son of the Ahmed Shah, had been sent forward as far as Shakearthung, with a party to welcome me; the Gylfo himself was waiting for that purpose lower down the pass; and we all walked

forward by the side of a stream whose banks seemed to be covered with fragments of a shivered mountain of gneiss and whose full and infuriate waters were only enabled to descend by plunging headlong over and amongst them, and forming a constant cataract every hundred yards of which would have been sufficient to dignify a district in England.

In one place, I was cautioned to walk quickly, and to be on the look out, for fear of falling stones; and I could not help smiling to see my royal host gathering up his garments, and making his legs and feet as small as possible, in order to avoid being touched by my terrier, who, in spite of all my exertions would occasionally brush by me, in the narrow path, to the front, and astonish his Mahometan prejudices by coming in contact with him. Once he turned round to me, but with great goodhumour, and said, that I had behaved very well the first time I came, but that now he should not like me so well, in consequence of my having brought a dog with me.

At Tsok I made a discovery, by finding several very large wild gooseberry-bushes, producing however a very small fruit, by the path-side. They had been previously discovered in the Himalaya ranges behind Simla, or Munsiri. No notice had ever been taken of them in Little Tibet. Junipers, rose-trees, barberries, and black currants were also growing in considerable quantities among the rocks through and over which we picked our way.

I must now return to Burzil, and speak of my first introduction to Ahmed Shah. The defile on the right leads to the table-land of Deotsuh, which remains free from snow during only two months and a half preceding the 1st of October, after which the snow and the cold prevent any living being from travelling across it. From about the No Roz, or vernal equinox, the cold is a little less piercing, but the snow, which is five or six yards deep, has become a little softened, and remains impassable for forty days more. If the surface be then hardened again by frost, it is passable for travellers on foot, till about the 15th of June, when the sun becomes powerful, and the whole plain is so flooded, that no one can attempt to cross it for twenty-five or thirty days more, — whence perhaps its name, as the lake of the Deo, or spirit. It cannot be said to be quite clear of snow until the 15th or 20th of July.

As we were approaching Burzil, we met a Little Tibetian, who had been sent on some errand by Ahmed Shah, and from whom my servants collected, that there were some robbers in the vicinity, and that Ahmed Shah himself was near at hand, with a large force, for the purpose of destroying them on the following day.

Towards nightfall, whilst sitting by a fire near my tent-door, another Bulti, or Little Tibetian Sepahi, showed himself for an instant, on the crest of the rocky eminence below which we were encamped, and then

hastened away with the intelligence of my arrival. In about an hour afterwards, the loud, distant, and discordant blasts of the Tibetian music were heard echoing along the glen : the sound grew louder and louder, and we were all on the tiptoe of expectation. At length the band, which was the foremost of the procession, made their appearance above us, consisting of fifes, clarionets, and five or six huge brazen trumpets, about six feet in length, shaped like the classic instruments that Fame has been painted with of yore, which Rubens has applied to the lips of his angels, and the French reinvented for the obsequies of Napoleon. After these came a group of thirty or forty Sepahis, the wildest-looking figures imaginable, wearing large loosely-tied turbans, and armed with matchlocks, swords, shields, &c. After them came one of Ahmed Shah's sons, preceded by a few small red horses, and surrounded by more Sepahis. Achmet Ali Khan, for so the young prince was named, had been sent by his father to welcome me, and give me honourable escort. He was a young man, of short and slender make, walking with a lame and somewhat awkward gait, in consequence of his having broken both his legs by a fall, when he was a child, which were cured, by the by, by his swallowing pills of rock asphaltum, or Mumiai,* and living upon milk at the

* For a notice of the Mumiai, *vide* the authors " Personal Narrative"—*Afghanistan*, p. 62.



ACHMET ALI KHAN.

Son of Ahmed Shah of Iskardo

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same time. His handsome features, and fine expanse of forehead, derived a somewhat effeminate expression from his back hair (the front of the head was shaved) being gathered into two large massive curls, hanging down one behind each ear. All the young men of Little Tibet follow this fashion, and leave the mustaches, but shave the beard until it begins to grow strongly. The long curls are then doffed, or neglected, and the beard is allowed to luxuriate.

The Khan's costume resembled that of the other Sepahis: he wore a large, loose, drab-coloured turban of Tibetian shawl, with the nether end spreading widely and gracefully over the left shoulder,—in which respect their headdress differs from that of any other Musalmans that I have seen. A collarless frock of warm, undyed, native cloth, was so adjusted, as to display in front the upper part of a red vest, or tunic; beneath it, reaching to the knees, and on the outside, around the waist, was tied the kumurbund, or rolled shawl, and the broad leathern belt, to which were fastened the powder-horn, the steel and tinder-box, a bag containing bullets, and other paraphernalia. Another leathern belt, across the shoulder, supported his sword, and his large loose trousers (very often of a dark-red colour) were confined below the knee *a la Perse*, by a cloth bandage wrapped in folds downwards to the feet, which were enveloped in sandals made of the skin of the Ibex.

The young Khan, after a little pressing, consented to sit where he had never sat before,—on a chair,—and then gave me a very friendly welcome in the name of his father the Rajah, or the Gylfo ; or, as he generally termed him, his Kiblah-Ghah,* which is, I suppose, equivalent to calling him not only his father, but his "Father in God." Kerbela is, I need scarcely add, the desert where Husyn the Shiah prophet was killed. After making the usual inquiries after my health, and answering several questions on different subjects, which I put to him by means of my interpreter, he assured me that the story about the robbers was perfectly true—that seventy or eighty of them had come through the mountains from the district of Kholi-Palus on the Indus, about eight or ten days' march below Iskardo—had been pillaging a village in his father's territories near Sufydar (the poplars), on the Duras pass, and were driving away with them the inhabitants and their cattle also ; and that his father had come in person, with a strong force, for the purpose of cutting them off at the head of a defile, through which they were expected to debouch.

Acordingly, at an early hour the next morning, we all moved forward towards the place of the ambuscade. The whole country was, on account of its elevation, quite free from trees, but the ground was blind, rocky,

* Kiblah-Ghah signifies any place towards which one looks during prayer.

and covered with coarse herbage, nearly up to the summits of the mountains, amongst which our path lay. After a few miles we came in sight of the Rajah's tent, on the opposite side of the mouth of the defile through which the marauders were expected to arrive, and near it were several hundred men, visible to us, but concealed from their approaching victims by a small eminence. The young Khan ordered a halt within one mile and a half of his father's tent, and we sat down for half an hour, quietly awaiting the preconcerted signal. He said that he had particular orders from his father to give me escort and protection; and when I expressed a wish to proceed to the side of a hill opposite to the end of the defile, where I could without any danger to myself have seen the whole cortege of the robbers, moving unconsciously along into the very jaws of the ambuscade, he said that I must not go, as they would probably see me, and all his father's plans would be spoiled.

From the spot where we remained I could distinguish several parties lying in ambush in different parts of the mountains, but all was as silent as the place was desolate, although so many human beings were in sight.

Suddenly, and I shall never forget the excitement of a scene so new and so savage, the band advanced rapidly into the open part of the defile, striking up one of its wildest and loudest strains, and the mountains echoed again with the clangour of their huge

trumpets, and the laugh-like cheers of the Bultis, as every man left his place of concealment, and sprang forward upon the astonished marauders. Our party were instantly mounted, and we pushed forward to the top of the hill in advance of us; but the work had been shortly finished, and was nearly over when we arrived. The bodies of five or six men who had attempted to escape towards us were lying on our right. They had been intercepted, and killed, and stripped in an instant. At a short distance lay a wounded wretch, who had raised himself on his hand, and by his side was an old Tiboti Sepahi, coolly loading his matchlock, from which he gave him the *coup-de-grace*. Around another was a circle of the victors, from which one more ferocious than the rest would now and then step forward, to inflict a fresh wound with his sword. Others were busied in stripping the slain, and securing part of the spoil to themselves. Amongst the latter were my brave Kashmirian kulis, who, watching their opportunity, abandoned their loads in the melée, and contrived to seize upon several sheep, which they killed and buried, on the same principle that a dog buries a bone, to be dug up on their return.

Whilst I was surveying the extraordinary scene around me, my attention was attracted by a large crowd, and I was told that the Gylfo was approaching. He and all around him dismounted as he drew near to me, and I, of course, followed his example. Of

two who were taller than the rest, I did not immediately know which was Ahmed Shah, but I afterwards found that the second was his brother Gholám Shah, the Rajah of Parkuta. Ahmed Shah approached me bareheaded, and when near he frequently stopped and salaamed by bowing low, and touching the ground with the back of his hand, and then carrying it to his forehead.* I advanced quickly, took his hand, and shook it *à l'Anglais,* bidding my interpreter to inform him that it was the English custom to do so, with which piece of information he seemed much pleased. We then all sat down on some tent rugs that had been brought up for the occasion, and, after mutual inquiries after each other's health, I congratulated him upon the success of his expedition. He replied that these very marauders had pillaged part of his country two or three times before, and that he had determined to come in person and destroy them; that he had all his life prayed that he might set eyes upon a Feringhi before he died, and that his wish was now granted.

I must have appeared an odd figure to him, being dressed in a broad-brimmed white cotton hat, and a white duck shooting-jacket. I had come, he remarked, from a long distance to visit him, and had arrived at a very fortunate hour: he said that he would do all he could to make me welcome; and added, that what

* "Magnis componere parva," Montezuma returned the salutation of Cortes by touching the earth with his hand and then kissing it.—*Robertson's History of America*, book v.

with my arrival, and his having killed the thieves, he was, in short, so happy that he did not know what to do.

Afterwards he made me laugh, by observing that he could now say he had seen somebody from every nation, excepting a Hubshi (Abyssinian or negro). So far so good,—thought I to myself.

During this conversation, the Sepahis came in from different quarters, showing their wounds, some of them being very severe ones, and displaying the "spolia opima," consisting of swords which the robbers had scarcely had time to draw, and old matchlocks for which they had not been allowed the opportunity of striking a light.

My friend, Nasim Khan, who had joined the ambuscades, came up without his cap, which he said he had lost in the conflict. Out of the whole number of the marauders, three or four only had contrived to make their escape; the rest were killed, or so severely wounded as to be supposed dead. About one hundred men, women, and children, and a very large flock of sheep, were rescued from their hands, and some of them came up to thank the Rajah for what he had done for them. Meanwhile an unfortunate wretch who had been shamming dead, or had recovered a little from the faintness caused by his wound, was suddenly discovered in the distance, sitting upright on the mountain-side. Some of the bystanders instantly volunteered to go and despatch

him. I looked at the Rajah, and I suppose he understood as I wished, that I meant to ask for mercy, for he ordered them to fetch him, but to spare his life. He was brought in afterwards, a stout-looking fellow with a dark swarthy skin (for he was nearly stripped) and a shaven head. He had a severe gash on the neck, and another on his arm. I suppose they had toid him that I had interceded for him, as he caught my eye instantly, and his wound did not prevent him from raising his hands to his mouth, and making a sign for water,—which was also given him immediately at my request, and he was afterwards dismissed with his liberty, but died, so I was informed, whilst on his way to report the fate of his comrades.

Ahmed Shah presented me on the spot with a fine white Budukshâni horse, a noble-tempered animal, which he had brought on purpose for me, and who carried me in safety during the remainder of my travels, and died, just as I had finished them, at Ramnagur, already noticed.

Seeing that the Rajah was in such excellent humour, I requested permission to commence a likeness of him; which he graciously allowed me to perpetrate on the *champ de bataille*; his head still remaining unturbaned, out of respect to the name of an Englishman.

Ahmed Shah said that he wished to remain encamped where he was, for that night; but added, that he would move elsewhere if I disliked the smell of

the wild leeks (onions he called them) which were very numerous. I made no objections, and my tent was pitched at a little distance from his own, and I retired to rest, feeling thankful for the protection I had received from a danger, which according to all calculation of time and circumstances, must, had I been alone with my party, have crossed my path, whether I had gone by this way or that of Alumpila.

The next morning I observed the Rajah and several others standing round what, upon approaching, I found to be a heap of human heads, that had been collected and brought to him for inspection, and after breakfast, whilst my tent was being struck, I repaired to his, where I found him shamming ill, in order to see whether I was a doctor or not. This was nothing more than I expected, as Europeans are always supposed to possess, like Medea, the power of making gray hairs young again. One of the first inquiries made by a native of the East has generally a reference to this supposed knowledge; and the second will usually be connected with the secrets of khimia (chemistry), or the philosopher's stone.

I easily saw that there was nothing the matter with him; but as he seemed determined then and there to have some medicine, I accommodated him with some Morrison's pills. As he was soon very inquisitive on the subject of English brandy, for which, although a Musalman, he had a great *penchant*, I gave him

a bottle, which he told me was sent off under a guard to Iskardo; and he afterwards, in great glee, told me how he had humbugged his brother-in-law, a rigid Mahometan, who upon inspecting a knife (containing instruments) which I had given him, was most innocently anxious to know the use of the cork-screw.

We soon afterwards started for Iskardo, and immediately commenced the ascent of Sursingeri, to the plains of Deotsuh,—still about three hundred feet above us. On the top were two small lakes or tarns, right and left of the path, but neither of them had the appearance of being particularly deep or clear. Couriers had been despatched to Iskardo, with the news of the destruction of the thieves, and by this time the party, by constant accessions, had been increased to seven or eight hundred persons.

The elevated table-land of Deotsuh is extended on the north of Kashmir, and between it and Iskardo. Its length is about thirty miles, and its width equal to about half that distance, but its shape is irregular. The average elevation by thermometer, and judging from the limit of forest, as ascertained by the birch-trees at Burzil, must be 12,000 feet. A more dreary and desolate-looking tract the sun cannot shine upon. Its formation is usually of granite and gneiss, of which lofty barren hills and peaks are seen rising in different parts of the plain; and an horizon of mountain summits, amongst which that of Diarmul is sometimes

conspicuous in the distance, appear to hem it on every side.

I collected a few plants whose names are given in the appendix, and amidst the general destitution of verdure, there was still a great deal of morass on the banks of the streams which send their tributary waters either to the Indus, on the north, or to the Jylum, on the south. In one part, I was amused by watching a party of Tibetians, who were catching fish with their hands, some of which were nearly half a pound in weight, and were, I believe, the Himalaya trout, already mentioned, but very much out of condition, being copper-coloured, and covered with large dark blotches; and it was a matter of surprise to me how they existed at all in such a place; but I have seen a few specimens having precisely the same appearance, taken from the lake of Kashmir.

My attention was attracted by the loud, shrill, and repeated whistle of the Drun or Pua, a species of marmot, as large as a small fox, the whole body being of the same colour, excepting that the back is marked by a broader and much darker stripe, distinguishable at a considerable distance. I had a skeleton of one of them prepared, but did not manage to bring it to England. It is, I believe, a new species altogether, although its habits appear to be much the same as those of the common marmot. M. Jacquemont has been the first to mention that he received

a skin of a new marmot from Little Tibet.* Bears are very numerous upon Deotsuh; and I was told that the marmot is frequently a prey to the eagle.

We wound in long array across the elevated plain. I was eager to arrive at Iskardo, and was always for moving forward, but the Rajah, whose yesterday's victory was a great feat, seemed determined to take it more coolly, and

"Nil actum credens, dum *quid* superesset agendum:"

"Fit for nothing till he had had his cigar," was perpetually calling for a fresh Kalián, and stopping to enjoy it,—I, of course, being obliged, out of respect, to dismount also, and sit down with him. At length, after a sixteen or seventeen miles' march, we arrived at our encamping-ground, by a large but fordable stream, running downwards towards the Duras river; which, probably, on account of its being the largest upon the plain, is called, in Persian, Ab Kalán, or the great water.

As night drew near, the air became extremely cold, and my Hindustani servants were in a state of despair. A quantity of dead dwarf juniper-roots was collected by the Tibetis, and a large and cheering fire was soon kindled, which added much to their comfort. I contented myself with partaking of their supper, and, whilst my bed was preparing, was keeping myself warm by walking to and fro with my

* *Vide* note *supra*, as to their being the gigantic ants of Herodotus.

hands in my pockets, having previously, as I thought, taken leave of the Rajah for the night, when—"Voici une Anglomanie très forte," thought I to myself, as he suddenly joined me and exclaimed, "I'll walk too." Then sticking his hands into his kumurbund, he forthwith began stalking up and down by my side, at a pace that his dignity had not often permitted before, and seemed to enjoy the idea of imitating an Englishman.

The word [R]Gylfo is derived from two Bulti words, [R]Gyl, signifying powerful, and Fo, a male, in contradistinction to his queen, who is called the [R]Gyl-mo, or the female. The heir apparent is called the [R]Gylchun; and the princess royal, the Bylchu. The above are titles. The Bulti name for the Rajah is Cho; his queen, is the Cho-ruh; the prince is the Chopruh.

Antiquity may be inferred from the universality of a term such as Pal, a shepherd, already noticed; or, such a word as Sack, which, designating a receptacle for fruit, corn, or water, that must obviously have been in use as long as mankind has existed, is still, I need scarcely remark, either in itself or as a compound, the same word in most of the principal languages of the old world. So the greater or less simplicity of any compounded appellation, may be received as evidence, to a certain extent, of its proportionate antiquity. The word [R]Gyl-fo signifies a chief in the simplest meaning of the word, and is just

the appellation that a savage horde would give to any one whom they saluted as their chief—the strongest or bravest man of the tribe.

Now as the origin of the name of our own royal family is much disputed, I venture to throw out a suggestion, as to the probability of its having been originally derived from the same words; and we know, as a preliminary remark, that the people, the languages, and the customs of the East, found their way to the western extremities of Europe.

Various accounts are given of the origin of the factions of the Guelphs and Gibelins, but the best is that of Maimbourg, who says that it arose from a quarrel between two rival houses, on the confines of Germany, that of the Henries of Gibeling, and that of the Guelphs at Adorf, a town seventy or eighty miles south-west of Dresden. The name of the family of Henry the Haughty, Duke of Bavaria, who disputed the throne with the Emperor Conrad, A. D. 1139, was Guelph.*

But this is not the origin of the name, and as the old kings of Denmark are known as the *Gylfe Konger* at this day, I repeat that it is by no means improbable that the word may be the same, and perhaps Guelph ought to be written Gylf, although, as Swift remarks of one of his derivations in the antiquities of the English tongue, "it has suffered much less by transcribers than many others!" It

* Russeii's Modern Europe, vol. i., p. 275.

will be admitted, at all events that the attempted deduction gives the name a more courteous origin than the words whelp or wolf, from which it is usually derived.

Ahmed Shah's usual dress, excepting that he wore a long row of massive silver sleeve-buttons, differed but little from that of his subjects, being of drab-coloured native cloth, with a turban of the same hue, and made of shawl, manufactured in Little Tibet. I one day dressed him up in my own frock-coat and a travelling-cap, and he laughed heartily at his own appearance.

The Little Tibetians, as well as the greater proportion of the population of most eastern nations, are certainly short in stature. Ahmed Shah, though not standing more than five feet eleven inches, was one of the tallest men in the country. His personal strength is said to have been very great, and many of his feats are recorded; one, I remember was, that he had broken a gun-barrel in half with his hands. He must now be a man between sixty-five and seventy years of age.

I showed him some engravings of Chalon's beauties, which he admired for some time in silence, and then returned to me, saying, "Take them out of my sight! What's the use of my looking at them, when I am no longer so young as I was?"

I also exhibited in full durbar a print of His Majesty William IV. and his royal consort; and when

it had been duly admired by all present, the Gylfo asked me to lend him a pencil, and commenced writing in Persian on the margin; and upon my wishing to know what he was about, he said that he was sending his respectful salaam to the King of England, that he was his slave, and wished for his protection, &c.—so fully persuaded was he that I was an *employé* on the part of the East India Company.

As the Governor of Kashmir (his enemy) had previously begged this print of me, and I had given it to him on condition of being allowed to carry it with me to Little Tibet, I was obliged in common honesty to inform Ahmed Shah of this fact, upon which he seemed much annoyed, hastily returned the picture, and requested me to rub out what he had written.

He was in possession of a sort of show-box, in which were magnified some old prints of London, Paris, and other European cities. He had bought it, I believe, of a pedler: and he also had a very excellent telescope, which had found its way to Ladak, and was purchased there for him.

The Little Tibetians are by no means equal in beauty to the Kashmirians. The eyes of the latter are usually large, those of the Little Tibetians are smaller and more elongated, and their high cheekbone would seem to be that of a race of Tartar origin. Female beauty is common in Kashmir, but

comparatively rare in Little Tibet, and still more so, I should say, at Ladak. The pink and white complexion of the Kashmirians is very uncommon in Little Tibet, where the inhabitants are perhaps as fair, but more sallow. The Gylfo's eyes were not large, but dark and penetrating, his eyebrows large and black, his nose and mouth well formed, his beard a little silvered, and his expression highly indicative of shrewdness and intelligence; of which, considering the nature of his country, and that he had never quitted it so as to be able to gain one single correct idea of any other, he was certainly possessed of to a surprising extent.

The exceedingly kind, flattering, and hospitable reception which he gave me, was chiefly owing to the belief that I was, by connivance at least, an officer of the East India Company, and had visited his country for the purpose of investigating his pretensions to that friendship and protection, from the invasion of the Sikhs, which he had so long and so often solicited. I told him from the first that I was independent of the Company, and wholly unable to enter into any arrangements, either with or for him; but that he might always depend upon my good report of him wherever I went. The orientals, however, cannot understand a man's coming so far for his amusement; and I am not sure that, to the last, he was quite convinced of my not being a political envoy. I have known him remark, that such and such news had arrived

from this or that quarter,—with a view of hearing what I had to say; and the accounts of what I knew to be true or untrue were always warped and conflicting, so that he might easily be excused from believing them. But I never detected him in a falsehood; and from the first day of my arrival, until that of my departure, his behaviour was always kind and respectful, and he invariably rose from his seat to receive me whenever I entered his presence, whether he was alone or in full durbar.

But I must not forget that I am still on the plains of Deotsuh, or that the thermometer in my tent stood at 43° Fahrenheit, and the ground, at 7 o'clock in the morning, was covered with a hoar-frost. This was on the 5th of September. Next morning the Rajah presented me with a pair of warm Tibetian stockings, and some sandals, or rather moccasins, made of ibex-skin. It is surprising how long a pair of them will wear, provided they do not get wet; and on account of their roughness and pliability they are admirably adapted for walking over a steep or dangerous path.

One of his people, by his direction, had shot a marmot for me, which was also forthwith skinned at my request. We then proceeded on our march over the plain, and about midday Mohamed Ali Khan, a boy about twelve years old, the heir presumptive to the throne of Little Tibet, arrived from Iskardo. He had brought with him some small but very delicious melons, a most acceptable present, and which, like

all other orientals, they ate to the very rind, being surprised that I did not do the same.

As we proceeded the Rajah pointed to some mountains on the horizon, and said he hoped to pass over them before nightfall, because then we should be enabled to arrive at Iskardo on the morrow. Towards sunset we were at the foot of a steep ridge, and prepared for a further ascent of about four hundred feet. A little lake lay near a precipice on our right, and I collected several plants which had escaped my observation on the other part of the plain.

The cortege commenced at the ascent of the zigzag; the Kulis toiled up the path, and were obliged to halt and take breath at every twenty paces; they then advanced again, encouraging each other by loudly cheering, in a tone that might have been taken for the wild and discordant laughter of a maniac. I myself pressed forward with eagerness in advance of Ahmed Shah, riding as far as I could; but finding I should attain the summit faster on foot, I left my horse with a groom, and soon stood at the upper edge of a glacis of snow, and thence—through a long sloping vista formed of barren peaks, of savage shapes and various colours, in which the milky whiteness of the gypsum rock was contrasted with the deeply red tint of those that contained iron—I, the first European who had ever beheld them, (so I believe,) gazed downwards from a height of six or seven thousand feet, upon the sandy plains and

green orchards of the valley of the Indus at Iskardo, with a sensation of mingled pride and pleasure, of which no one but a traveller can form a just conception.

The Rock, of the same name itself, with the Rajah's stronghold on the east end of it, was a very conspicuous object. The stream from the valley of Shighur, which joins the Indus as it washes its foot, was visible from the spot where I stood; but the latter river was hidden by the height of its left bank; whilst on the north, and wherever the eye could rove, arose, with surpassing grandeur, a vast assemblage of the enormous summits that compose the Tibetian Himalaya.

TRAVELS IN LITTLE TIBET,

&c.

CHAPTER VIII.

Descent from the Mountain—Singular Defile and Pass—The Rajah of Rondu—A Traitor—Intercession and Mercy—A Scramble—The Indus—The Gylfo's Castle—Splendid View—Ascent of the Killah—Origin of Tibet—Isolated Peaks—Division of the Country—Residence of the Grand Lama—Descendant of Alexander the Great—Iskardo—Origin of Budhism—The Royal Race of Gylfos—Their History—Inauguration of the Sovereign—A Runaway Heir-apparent—Gulab Singh—Mahomed Ali Khan—Achmet Ali Khan—Dr. Falconer—Singular Treatment of the Smallpox—The Army of Little Tibet—Provision for the Soldiers killed in Action—Caste in Little Tibet—Ceremony of Marriage—Valley of the Indus—Soil of the Valley—Effects of Irrigation—Singular Block of Granite—Lakes in Iskardo—Magnificent Spring—Cultivation of the Land—Landholders—Sepahis—Crops and Fruits of the Valley—Raisins—Singular Preparation of Wheat—Tea in Tibet—Climate and Language of the Valley—The Valley of Shighur—The Rajah's House and Fort—Ahmed Shah—March through the Valley—Wild and magnificent Scenery—Irrigation—Inhabitants of Little Tibet—Reception of the Rajah on his Progress—Fruits and Grain of the Valley—Singular Raft—Passage of the Indus—An odd Scene—Hot Spring.

CHAPTER VIII.

The cold, and lateness of the hour, made it necessary to descend from the ridge, and we continued to move down a rugged and winding path till after nightfall, and then encamped under some juniper trees, about halfway down the defile. The next morning we passed through the gate or Durwasu of Burgeh, constructed by Ahmed Shah, and completely commanding the entrance to the vale.

The defile is here narrowed to a breadth of only twenty-five feet. Precipitous rocks of gneiss and slate rise from each side of it, and between them is a strong wall of wood and stone, which is loopholed for musketry, and a hole, about three feet high, sufficient for the passage of the stream. Through this hole crept the Rajah, myself, his two sons, and three or four others, and he seemed delighted when I remarked that a few men could defend it against an army.

At this, and every other probable point of assault, the Little Tibetians, with very little trouble, can roll down stones of great size, and in any quantity, which either descend unbroken, with a stunning crash, or, being shivered and multiplied by their leaps from rock to rock, come down with the certainty of

doing mischief. There are three other of these gateways in different parts of this extraordinary place: one towards the south is called the Peshawur Gate; another at Torgo, near the east end, built by Rajah Zufur Khan; another at Satpuri,* a pass from Deotsuh; running parallel to that of Burgeh.

It was late in the evening of the 6th of September before we were fairly at our encamping-ground in the valley, and the Rajah of Rondu, a district town down the Indus, came to pay his respects to and congratulate Ahmed Shah, upon the success of his expedition. Afterwards I was informed that the Gylfo wished to speak to me. I repaired to his tent, and found no one but himself, and a man who, he said, had showed the thieves the way through the mountains to the village they had plundered; and he asked me what punishment, in my estimation, this man deserved—adding that he had entertained serious ideas of putting him to death. It was quite clear that he wanted to find out how the traitor would have been punished in England, and also to pay me a compliment by pretending to consult me on the subject. I, of course, recommended mercy, but such as would put it out of the man's power to repeat his crime;—upon which the Gylfo replied, that he thought the best course he could adopt would be to order him to cut wood on the mountains, as long as he thought fit so to employ him; and this sentence was, I believe, afterwards carried

* I suspect, but am by no means sure, that the descent to Iskardo from the plains of Deotsuh by this pass is much more easy than by that of Burgeh.

into effect—and was a very proper one, in a country where fuel was so scarce, and so much required, as at Iskardo.

We did not reach the rock until the afternoon of the next day, and upon my arrival I found that a good house at its foot, in which some of the Rajah's family usually resided, had been emptied for my reception. I followed the Rajah up the stairs, or rather steps, to the upper room, where one of his attendants immediately presented me with a plate of small, thin, fancifully stamped pieces of gold, made from the gold-dust collected on the banks of the Indus, and other rivers in the country, and another plateful of similar silver pieces, which I showered down from the balcony upon the crowd below. After that was exhausted, we threw down several bits of cloth for turbans, &c., and we all laughed heartily at the furious vociferations and scrambling that took place, even before they had descended.

The Indus was visible from my window, and I then turned to enjoy the view of it for the first time. It approached through a sandy plain, from the eastern end of the valley, and here, nine miles from the entrance, it washed the end of the rock within musket-shot of me, in a noble stream of more than one hundred and fifty yards in width. The rock, or killah, as it is called, is about two miles in length, and the peak over the east end rises about eight hundred feet above the river. The whole of this superb natural fortress, situated in the middle of the valley of Iskardo, which is nineteen

miles long and seven in width, rises with, in most places, mural sides, from a buttress of sand, loose stones, and broken rocks, excepting at the western end, where it slopes, but steeply, on to the plain; and on the east and north, it is washed by the deep and rapid torrent of the mighty Indus.



Rock of Iskardo.—Eastern end.

The Gylfo's castle is built upon a small flat, about three hundred feet above the river. A wooden mosque and state prison form part of the building. The castle itself is of stone, with wooden framework, and is strongly fortified against musketry. The zig-zag by which it is approached, is also divided by gateways and wooden towers. Defences of the same kind are built on different parts of the rock. There is a look-out house on a peak a little above the castle, and another on the summit above that. In my humble judgment it could be made as strong a place as Gibraltar, which, in general configuration, it would

much resemble, were the east and west end of the killah to change places.

I once visited the Gylfo* in his stronghold, where every thing seemed to be constructed for defence rather than comfort, being a confusion of break-neck stairs, low doors, and dark passages. There is a splendid view of the valley and the river from the trellissed windows of the reception-room, and a delici- ous breeze compensated for a hot and troublesome ascent. I was there again presented with some more gold, and several jars of sweetmeats. Upon my expressing a wish to visit the top of the killah, Ahmed Shah looked significantly up the very preci- pitous and rocky path, and told me that I might go that way if I pleased; but, on the next day, I ascended from the western end, where I found a strong fortifi- cation of walls and square towers drawn across the slope, above two hundred feet above the plain. The flat on the summit may be called triangular, but is bare, and covered with a gritty sand, in which I picked up garnets and small crystals. Towards the peak over the castle it becomes a ridge, and on each side of it are piled huge stones, which the smallest force would seem sufficient to send thundering down upon the plain below.

The whole of the rock, and in fact by far the greater proportion of the mountains on the banks of the Indus, in great and little Tibet, are of gneiss. There is no water on the top of the rock, but close to the river

* I call Ahmed Shah the Rajah or Gylfo indiscriminately.

under the castle is a fine spring, and from it, along the eastern end, is a plantation of apricots, peaches, and mulberry-trees, which extends all the way to Nynsuk, on the margin of the river, where I found another spring, half-a-dozen houses, and plenty of shade, though there is no natural jungul.

The word Tibet (there is no h), or Tibut, as it is pronounced in Bultistan and Kashmir, is called simply Bod, in the language of Ladak. A Tibetian is called Bod-pa at Ladak, whence also comes the name of Bu·án, as Tibet is sometimes called in the plains. Little Tibet is called in Kashmir, Suri-Butan, or the Apricot Tibet, from the quantity of that fruit it produces. Tibet is called Se-Tsang by the Chinese. I believe the word Tibet to be a compound of Tiba and Bod (Tepe in Turki), signifying in the mountain dialects, "a peak;"—so that Tibet is simply "the mountains of the people professing the Buddhist religion."

Isolated peaks of immense and superior altitude are visible from every elevated pass; in which respect the aspect of the Tibets somewhat differs from the other and more easterly part of the Himalaya,—where the country is covered by long connected ridges, and where, moreover, with the exception of Nipal, there is no table-land, I believe, to be found on their southern face.

Tibet is divided into Upper, Middle, and Little Tibet; and is extended east and west from Lassa to Gilghit, for a distance of about twelve hundred Eng-

lish miles. Little Tibet contains about twelve thousand square miles; it is about one hundred and seventy miles in length, between the parallels 74° and 76° 35′ east long., being that of Skerwuchun, the most westerly of the Ladaki villages. Its general outline is that of a parallelogram, lying W.N.W. and E.S.E., whose upper angle at the head of the valley of Haramosh is in lat. 35° 48′, and the most southerly is 34° 25′.

Lassa, or Yul-sung, the residence of the Grand Lama, is the capital of Butan, or Upper Tibet; Leh, or Ladak, of that part of Butan called Middle Tibet; and Iskardo, which can hardly be called a town, being a straggling collection of houses, is the principal place in Little Tibet. It has been usually supposed that Ahmed Shah, and the other potentates of these countries, lay claim to a descent from Alexander the Great. Ahmed Shah was aware of the tradition, but said that there was no reason for it within his knowledge. Iskardo, Skardo, or Kardo, as it is sometimes called, is obviously only an abbreviation of Sagara-Do, the two floods or rivers. The Bhuts of Ladak call it the Sagar-Khoad, the valley of Sagar. Khoad is the same as Khud, the common name for a valley at Simla and Missuri; and whether Alexander was ever at Iskardo or not, (and I cannot believe he was ever near it,) I do not now think there is the slightest foundation for the name of Iskunderia, or Iskunderabad, which I once myself thought there might be. Sagara is an old Sanscrit word for the ocean, and in this case Sagar-Khoad may signify the valley of the great flood

or river. Do, signifying two in Persian and its cognates, is added to the name Sagar, because the open space is formed by the junction of two streams—the Indus and the Shighur river: or it may refer to the great junction of the Shyyok with the Sin-Kha-Bab (the river from the lion's mouth), or Ladaki branch of the Indus, which takes place a few miles only above Iskardo.

The Bultis, or natives of Little Tibet say, that the country is divided into several Tibets, and that Ladak, Iskardo, Khopalu, Purik, Nagyr, Gilghit and Astor, &c., are distinct Tibets.

The inhabitants of Ladak are Bhuts, or Buddhists. Those of Little Tibet, as I have already remarked, are Shiah Mohamedans, but have no knowledge of the time of their conversion; and the ancestors of Ahmed Shah have reigned there, "from time whereof the memory of man runneth not to the contrary." I should think it most probable that they were first converted by the Persians of Mahmud's court and army; they being a people, as Mr. Elphinstone remarks in his "India" (vol. i., p. 575), very likely to influence all who came in contact with them; or their conversion may be traced to the Persians of Balk, or the faith of Ali may have found its way up the channel of the river by Gilghit, or across the mountains from Kashmir;—though this will not agree with the story told by the Kashmirians themselves, who say that Bulbul Shah, the Fakir who converted them, came originally from Tibet. If there be foundation, as there most likely is,

for the following legend, the Fakir may very possibly have been a Persian devotee.

At one period, as they now relate, the royal race was nearly extinct, the last Gylfo having left an only daughter, whose hand was sought in marriage by twelve vuzirs, or great men of the country; and ere a choice was made, a Fakir holding a rod of gold in one hand, and a purse containing the same metal in the other, was observed sitting on a large stone in the village of Shikari. He was always to be found there, and appeared to have made it at once his resting-place and his home; and he soon acquired a reputation for extraordinary sanctity,—and the more so, as no one could tell whence he came. The young Begum was given to him by the consent of all parties, and to this union the Rajahs not only of Iskardo, but of Katakchund, Parkuta, Tolti, Rondu, and Astor, trace the origin of their families. To this day, when the heir-apparent arrives at years of discretion, he is seated on the same stone, which is called the Burdo-Nest (of which name I could not ascertain the meaning), in great state, amidst the shouts of the assembled multitude. The reigning Gylfo first makes him a salaam, and afterwards the inhabitants of Shikari present their homage. Then the principal commanders of the army, of which there are more than one hundred, come forward with their congratulations and their presents. Then follows the game of the Chaughán (afterwards noticed), shooting at a mark with matchlocks or arrows, at full gallop,

and the musicians and dancing girls display their attractions to the surrounding crowd, and the young Gylfo proceeds thence to the Harem, where he receives the compliments of his lady relatives.

But the more authentic knowledge of their history, as detailed to me by Ahmed Shah, commences with Ali Shér Khan, who built the great stone aqueduct by which water is brought across the valley from the Satpur stream, and by which, also, a quantity of useful soil that would otherwise be washed away is banked up and preserved. He built, also, the fort on the rock, and raised an elevated platform, planted with chunars, close under the Killah, and containing the tombs of the Gylfos. When he and his son, and successor, Ahmed Khan, were dead, Abdul and Adam Khan, his other sons, quarrelled, and Abdul Khan, who built some of the Durwasus or gates, already noticed, so oppressed the neighbouring Rajahs, that they sought assistance from the Mogul Emperor of Delhi, Aurangzyb, who sent an army from Kashmir. Upon which, Abdul Khan made his submission, and the brothers then went in person before the Mogul, who told them to divide the succession; but they died on their return in Kashmir.

Shamrad or Shah Murad, son of Ahmed Khan, was presented with a jaghir in Kashmir, by the Mogul, and Ahmed Shah used to complain to me that he did not now enjoy the revenue from it. He also told me that the Killah was in vain besieged by the

troops of Aurangzyb; that they brought elephants with them (which I can scarcely believe to have been the fact), and that he had now in the castle some old guns, drums, armour, &c., and implements of war, which they had left behind them, and which, by some mistake, I neglected to see.

Shamrad, or Shah Murad Khan, was succeeded by Rafir Khan, who was followed by Sultan Murad, who re-took Ladak (it having been previously taken by Ali Sher Khan, and lost by his son), and made himself master of Gilghit, Nagyr, Hunzeh, and Chitrál. He is said to have built the bridge near the Killah of Chitrál. The name of the first Ali Sher Khan, or Shah Murad, is still to be seen upon a mosque at Ladak.

In the time of Zufur Khan, the castle of Iskardo was destroyed by fire, and much that was valuable was burnt with it. One of my first inquiries, and one that I more than once repeated of Ahmed Shah, was, for a sight of the rare book or manuscript which he was reported to be possessed of. He assured me that he had always understood that there was one, but that it was destroyed in the said fire. He one day produced a book which he had bought of a travelling pedler, and asked me what it was. It was a testament, highly ornamented with paintings, and the text was, I have not a doubt, Armenian, though I do not understand any thing of the language.

Zufur Khan took the castle of Iskardo from the

Keluncheh, a sect or family who came from Purik. He was young when the Keluncheh usurped the throne of Iskardo, and afterwards, by turning them out, acquired the name of Ghazi.*

The Keluncheh were not Shiahs, as are the little Tibetians, but were heretics from either the Suni or the Shiah persuasion—following the doctrines of a Syud, who came from Kashmir in the time of Rafir Khan, and wrote a book containing his own idea of the faith. In common with the Shiahs he does not respect the three first Caliphs, but venerates the memory of Ayesha (or Eve) the daughter of Abubekr; and Hafza, daughter of Osman, who were both wives of the prophet, who, as such, he affirms are worthy of honour also. In these, and some other respects, he differs from the Shiahs, but the Rajah and inhabitants of Khopalu, Shighur, and Purik adopt his doctrines.

Ali Sher Khan (the lion of Ali) father of Ahmed Shah, the present Gylfo, signalized himself by taking the castle of Shighur, and making prisoners of an invading army from Ladak. He left two sons, Ahmed Shah of Iskardo, and Glolám Shah, the Rajah of Parkuta on the Indus: who both reigned at the last-mentioned places, in consequence of the will of their father.

When I was at Iskardo, Ladak was in possession of the Sikhs, under the Jamu Rajah's Vuzir.†

* A Musalman who fights for the faith is so called.

† Zurawur Singh, who lately invaded the Chinese territories by order of his master, Gulab Singh, of Jamu, and was killed by them.

The territories of Ahmed Shah are extended from Chorbut to Husára inclusive. Chitral, the country of Shah Kator, has long been independent of Little Tibet, and the Rajahs of Gilghit, Nagyr, and Hunzeh by no means owned him as their superior. But besides those already mentioned, Ahmed Shah was monarch of Khopalu, Shighur, Keris, Katakchund, Tolti, Parkuta, and Royal or Rondu. On his seal, as that of a Shiah prince, are inscribed the following words:

> "Ali Sher an dawur dadgur Kez-o-yaft
> Ahmed Shah bur adâ zufur."

> Ali, the lion of that just God, through whom
> Ahmed Shah obtained victory over his enemies.

He had five or six sons; the eldest, whose name was, I think, Shah Murad, died just before I visited Iskardo for the first time. He was a young man of great promise, and universally regretted. He died, it appeared, of fever, and amongst other remedies employed to cure him, I remember that one was having no furniture in his room but what was of a blue or green colour. Had I come a month earlier, I might have probably saved him, by a little European medicine, and prevented a great political disturbance in the country, consequent upon his death. His own brother, Mohamed Shah, was by no means his equal in abilities, and having been intrusted with the government of Husâra, by way of trial, abused his authority in such a manner, and showed himself so incompetent as a ruler, that his father determined to

disinherit him, in favour of Mohamed Ali Khan, a son by another wife, daughter of the Shighur Rajah, whereas the mother of the deceased prince and Mohamed Shah was a daughter of the rajah of Katakchund, from which family it was usual for the Gylfos of Iskardo to select a wife as the mother of the heir-apparent. In consequence of this determination, Mahomed Shah quarrelled with his father, and ran off, accompanied by two or three adherents, and put himself under the protection of Gulab Singh's Sikh lieutenant, at the castle in Purik, near the frontier. This happened after my first visit to Iskardo, in 1835, and from that time he became a puppet in the hands of Gulab Singh, who amused him, and worried Ahmed Shah, by promising to make him governor of Iskardo, if ever he took the country.

Young Mohamed Ali Khan had been placed on the inauguration stone, and received the homage of his future subjects. He was about thirteen years of age, short, and very stout, with a mild and intelligent expression of countenance, and very fond of field sports, and consequently, although a Musalman, he was surrounded by several half-bred greyhounds and lurchers, which he would have caressed more, had he been allowed by his religion to do so. A Musalman may only pat a greyhound, or dog used in hunting, on the head, after a chase, by way of approval and encouragement, and may touch no other without being defiled.

Mirza Hyder is a little boy, a younger brother of

Mohamed Ali Khan. Achmet Ali Khan, already mentioned, is a natural son of Ahmed Shah, by a woman of lower extraction; he has by far the finest features, and most intellectual head, of any of the family, was the best shot, the best rider, and the best swordsman. He was usually in command of my guard, and I consequently saw a great deal of him. He was always good-humoured, gentlemanly, and deferential, listening with the greatest avidity to any stories about England, or even of Hindustan, and expressing the greatest anxiety to go there. This desire was not diminished from knowing he would most probably never see either—first, because his father was too jealous of him to let him go, and secondly, because, had he not been so, he would not let him go, for fear of the smallpox, of which he, in common with the rest of his subjects, had the greatest horror.

Dr. Falconer, who afterwards joined me in Little Tibet, and whose medical skill and kindness he had daily opportunities of observing, tried very hard, as well as myself, to persuade him to be vaccinated, or to allow either his sons or his subjects to be vaccinated; but nothing would persuade him to give his consent, because he could not divest himself of the idea that it would tend to produce the disease itself.

On the river-side, within two or three days' march from Iskardo, towards Ladak or Nubra, I forget which, I saw a small excavation in the side of the mountain, which is used as a pest-house for any one

who may have the smallpox, and whom no person is allowed to visit, and who consequently must perish, unless he be strong enough to crawl down to take the water and sustenance which is placed for him at the bottom of the ascent, on the top of which the cave is situated.

The army is usually commanded by one of the Rajah's sons. Under him are two vuzirs; under the vuzirs is an officer called a Trangpah, who has also several inferior revenue officers under him, for every hundred *yul*—a word which is applied to land returning a revenue, in contradistinction to *ghund*, which seems a name for land granted away without any reservation of revenue. Such, for instance, is Ghund-i-sur Sing, a village in the Duras pass from Kashmir. A *yul* is a piece of land that is cultivated, or that pays annually to the Rajah two kirwahs of wheat and barley, a quantity of roghun, or prepared grease, used as butter, and one goat.

A suitable provision is made by the Rajah for the families of Sepahis who are killed in action; the widow, under certain restrictions, being allowed to reside on the estate of her husband, for the benefit of his children, although the Sepahi held it for general services.

The existence of caste in Little Tibet may perhaps be considered as a proof of the Hindu origin of the natives. That of the Rajah is the Makpon, signifying, I believe, captain or commander, and is

also the name of the tutelary saint, according to Mr. Moorcroft. The next is Yulstrung, or that of the civil governors of a district. There is also a caste called Singh, or Sur Singh, perhaps a lion, the name assumed as a nation by the Sikhs. There is also a family or caste of Futha (madmen), because they inhabit a village known by that name on the mountains.

The marriage ceremony, &c., of Little Tibet differs from that of other Musulman countries, in that the husband, instead of sending a friend or relation to see the lady, goes in person for that purpose, and may refuse if he pleases; and the other is, that on the day of marriage the wife comes to his house instead of him going to visit her.

The ceremony of a Hindu or Sikh marriage is performed as follows: When the parents have arranged the match, the barber brings some trinkets from the bride and her parents, to the bridegroom's father, who accepts them as a matter of course; and this custom is continued from time to time until the day of marriage. On that day the Brahmin attends; the hems of each of the parties' garments are tied together; the Brahmin forms a circle with flour round a small fire, and calls upon the name of his favourite divinity; another says a prayer; at the same time throwing flowers into the fire, and then the parties walk seven times round the floor, and until the sixth round is completed she is not his wife. She then

retires with two or three other women, and when she is unveiled, they commence teasing and abusing her, after which the husband takes her home. With the Kashmirian Hindus the ceremony differs a little: heaps of money are used to form the circle, instead of flour, and the parties are linked by their little fingers instead of their garments.

The valley of the Indus, at Iskardo, by thermometer, is about 6300 feet above the level of the sea; that is, about 900 feet below that of Gurys, and 1000 feet higher than the plains of Kashmir. Its greatest length, as already mentioned, is nineteen miles; its greatest width is seven. Enormous mountains, rising from six thousand to eight thousand feet or more above it, surround it on every side, rising directly from the plains, bare, rugged, and apparently inaccessible, and between these, at intervals, are long sloping defiles that ascend gradually, like that of Burgeh, to the encircling ridge, which is still much higher. The Indus runs through it with no very placid stream, deep in many places, varying from one hundred to two hundred yards in breadth, and washes the east and north sides of the rock of Iskardo, which rises in the centre of the valley, and which was once no doubt an island in the river.

The surface of the valley, but for the verdure supplied by partial irrigation, would be almost a sandy plain—beneath which, I was informed, water could be found at the depth of ten yards; and in many places,

where the ground rises a little, the hillock is covered with broken masses of gneiss. The western end of the valley is completely covered with them, and gneiss, in fact, as I have already remarked, is the predominant formation every where. It is quite clear, from the remains of alluvial deposit on the southern and more mural side of the rock itself, also in different parts of the valley, particularly from the appearance of the chaotic masses, protected from the ravages of a descending flood, by the projecting rock, between Quardo and Komora, and from the aspect of the other elevated villages on the opposite side of the valley, that the river has worn its way through the solid shingle, with which it was once nearly filled; whilst the masses of gneiss at the western end appear to have rested there, and to have escaped, in consequence of their own weight, the influence of the stream, that has in the process of time carried all the lighter alluvium along with it. In the valley of Iskardo the river is comparatively tranquil, but a furious rapid commences as it again approaches the gorge by which it escapes.

On the way to the Satpúr gate is a large piece of granite, about fourteen feet high; on it is a sitting figure in relief of Siva or Mahadeo, and an inscription in the character known as the "old Buddhu stone" already noticed, calling upon passers by to pay their adoration, and to keep the little lamps alight in the niches cut in the stone, &c.

Above it, in the beginning of the Satpur pass to Deotsuh, is the lake called the Satpur-Tsuh, which occupies the entire width of the pass, being one mile and three quarters in length, and nearly a mile in width. A little island covered with willows, rises from the water, near the embouchure of the stream that flows from it, by the damming up of which, in fact, the lake appears to have been formed. An invader must pass by a very narrow path under the eastern bank, where he is exposed to an overwhelming shower of rocks and stones. It contains the Himalaya trout, and I think that Ahmed Shah told me of another large dark-coloured fish called Raj, but I never saw one.

I know of four other lakes in Iskardo, the Juba Tsuh on the road to Shighur, a lake, or rather morass at Rangha by the river-side, and two small tarns near Kutsura, at the eastern end of the valley.

Near the village of Shikari is the magnificent spring of Koshau,* well worth a small detour, as it is, I should think, the finest in the valley. Wherever a stream descends, the Tibetians have taken advantage of it; the soil is raised and economized with the greatest care, in plateaux, averaging forty yards in length, and twenty in width, supported by walls of loose stone, each of which is irrigated in turn, and the stream is sometimes absorbed in them. Peach, apricot, mulberry, apple, and pear trees are sprinkled

* The water from the Kosh (Kaucasus) or mountain, I believe.

amongst them in great abundance. Amongst these are scattered the cottages of the Bultis or Little Tibetian peasants. They are usually built of stones and mud, divided and supported by a framework of wood. Several small buildings are often united to form one dwelling. A fence, as in Kamraj in Kashmir, exactly resembling the Sussex hurdle, is much in use. Outhouses are often made with it, when the roof is not strong enough to bear a second story.

I have designated the inhabitants as peasants, but almost all the owners of these lands and tenements are Sepahis, who are bound by their tenure to perform all the duties of knight service, frank tenement and copyhold united, and cannot in fact refuse to assist in any public work they may be called upon to perform. If a Tibeti Sepahi dies, his widow takes half his property, and the rest reverts to the Rajah; if one or more children she retains all, and perhaps some is added by the Rajah.

The crops are of wheat, barley, turnips, a little rice, millet, buckwheat, cockscomb, red and yellow. But little is saved after the requisite deposit for seed has been made. The first crop upon newly-prepared ground is of millet, and the next of turnips.

The melons of Iskardo are plentiful; they are usually green, small, but of a delicious flavour. The grapes are pretty good, apples excellent, pears indifferent; peaches and apricots are generally small, and one kind, of a bright deep yellow colour, is

exceedingly sweet, and when dried and pressed, as they are commonly prepared at Kabul and Iskardo, are excellent if fresh. Good raisins are made in the valley; and at Basha, a small district on the river, just beyond the west end, distinct from the valley of the same name afterwards mentioned, is produced a small grape that is dried and prepared, so as to have exactly the taste and appearance of the Zante currant, and in which state they are called Zurisk.

I tasted a curious preparation called Sgurma, and, where there was so little variety for the palate, I did not despise it as a sweetmeat. It is made by putting two pounds of ripe wheat into a hair bag, which is then to be laid in a running stream for five or six days, or until the sprout is about an inch in length. Care is to be taken that the grains do not adhere, and for that purpose, it should be gently stirred once a day. The grains are then dried and broken, by pounding (not finely ground), and then are added four pints of water to one of the mashed grain. It should remain all day in the water, which is to be strained off in the evening. The liquor is then boiled in a stone saucepan, which is first greased with butter inside; and when boiling, a cupful of almond or apricot oil to about three quarts of the liquor, is to be poured in (I do not know the exact proportions) and the whole stirred until it assume the consistency of paste. I was surprised at the taste imparted by the sweet-wort, and could hardly believe there was no sugar in the composition.

Tea, made or rather boiled with water, as in Europe, is called Moguli Chá, or the tea of the Moguls, as they call the Persians. But Tibeti chá, or tea as made in Tibet, is a very different composition, for which the following is the recipe for a party of five or six people: A teacupful of the finest green tea is put into three pints of water, and upon this is strewed a large spoonful of soda, and all three are boiled together. About a pound of fresh butter or ghi, and a pinch of salt, are then placed at the bottom of the milling churn, and part of the boiling contents are poured out and milled like chocolate; a little cream or milk is then added to what has remained in the saucepan, and on this the milled tea is poured and boiled again, and part of it again transferred to the churn, and so on till it is all properly milled. All that then remains to be done is to strain it through a clean cloth. Much depends upon the quality of the tea, and the manner of making it. I have nowhere drank it so good as with Ahmed Shah. It was always made before or after a march, and on a cold morning, I found it, after a little time, quite as palatable as tea made in the ordinary way, and far more nourishing. When well made, it resembles chocolate in appearance, in consequence of the reddish tinge imparted to the tea by the presence of the soda, which prevents it also from cloying. Sutu, or the flour of roasted barley, is frequently eaten with it.

Ahmed Shah's *cuisine* was very plain; roast and boiled mutton usually, but well dressed, the latter in particular, especially when eaten with turnips; and upon one or two occasions I have been honoured by a dinner sent, and probably dressed, by the ladies in the castle. Ahmed Shah had never seen either coffee, a negro, or an orange.

The climate of the valley of the Indus in Little Tibet is somewhat hotter in summer, and perhaps colder in winter, than that of Kashmir. Rain only falls at intervals, and the Rajah's expression to me—meaning it, of course, generally—was, that it never rained there. I have seen a few showers, but not often. Cultivation is carried on entirely by irrigation from the mountain-streams. The hottest weather occurs between the 1st of July and 5th of September. At Iskardo on the 30th of August I have seen my thermometer rise at noon to 100° in the sun. On the 16th of July, at Chorbut, at noon, it stood at 79° in the shade; at Khopalu, early in September it stood at 55° at sunrise, 85° at noon, and 69 at sunset. On the 22d, at the same place, it rose to 74° at midday. On the 1st of October, at Surmur in Khopalu, it stood at sunrise at 41° in the open air, at 71° at noon, and 57° at sunset; and on the 26th of the same month, at Hurdus, on the Duras stream, it stood at 44° in the sun at noon.

Little Tibet, like Kashmir, is occasionally visited by winters of uncommon severity, but in ordinary

seasons the snow, so I was informed, does not lie in the valley for any great distance below the rock of Iskardo. I found the radiated heat from the sand and the bare rock far more oppressive than any that I had experienced in Kashmir; and the greater height of the thermometer is principally attributable to these causes, and the confined nature of the country. The cold on the mountain-tops must be greater than that on the ranges of equal height nearer the plains of the Panjab. That of Deotsuh, for instance, in the winter, is described as too piercing for the existence of animal life. The water of the Indus is always cold in the hottest day; and that at the junction of the two rivers near Keris is considered to be as fine as any in this country.

The language of little Tibet differs (so I was told) considerably from that of Ladak. Arabic letters are often used in their names, and more Arabic words than Persian; but not much of either, and still less of Túrki: and I was told that a Ladaki and a Bulti, meeting from the distant verge of their respective countries, would have some little difficulty in understanding each other. In the language of Tibet generally, there are thirty simple letters, out of which fifteen different sets are formed, which may be used with a prefix of some other letter, as the aspirate, for instance, is a prefix to any vowel. The word RGylfo, already mentioned, has a prefix of the letter R, which is rapidly sounded as if it were part of the

G. In this manner are formed two hundred and nine combinations of letters.*

The Rajah told me that the valley of Shighur was well worth my visiting, and volunteered to accompany me, which proposal of course I did not refuse. We were ferried over the Indus, which in Little Tibet is called the Gemtsuh (the collected, united, or great flood), about a mile above the fort, and afterwards marched over the sandy plain, parallel to the river, whence the path turned to the left, and wound amongst the bare and rocky hills that separate the valley of Shighur from that of Iskardo. There are, however, two ways, and I prefer the lower road, because it passes a small lake of Jubartsuh, already mentioned, and hares were usually found in great abundance upon the open rocky country around it.

The hare of Little Tibet seems to be a new species, and peculiar to the country. It inhabits the stony banks and sandy bottoms of valleys, sometimes making its form in the Tartarian furze, and if there be no verdure it lies in the sand, and sometimes in the crevices of the rocks, or in holes it has scratched for itself underneath them. It is a lank and long-legged animal, not bigger than a large rabbit, of a gray colour, more resembling the Alpine hare than any other, but differing considerably by the much greater length and width of its ears.

* *Vide* "Tibetian Grammar," by M. Csoma de Koros.

The Rajah has a good house at Shighur, close under the fort. The Durbar is held in an upper room, from which, on one side, there is an extensive prospect in the direction of Iskardo, and on the other of the whole length of the Shighur valley. The fort, like all the forts in the country, is built upon a steep, narrow, and precipitous rock, about two hundred and eighty feet in height, to the top of which I scrambled, up a succession of steps and staircases, chiselled or let into its surface, and to which there is no natural ascent excepting from the north side, where it is joined by a low ridge to the higher mountains. A considerable stream washes the side of it, which passes the walls by which its base is surrounded, irrigates the gardens and fields of the village, and joins the main stream of the valley, after passing through a thick jungul of Tartarian furze.*

When Ahmed Shah first succeeded to the dominions of his father, Ali Shah Khan, he was very young: the petty potentates around him, despising his youth and inexperience, gave him a great deal of trouble, and the early years of his reign were passed in their re-subjection. I was told that the fort of Shighur held out against him for eleven years, but was at last starved and tired into submission.

The valley lies nearly at right angles with that of Iskardo: its length, by actual survey, is twenty-four miles; its greatest width between four and five.

* Cytisus Gerardiana, or Versicolor.

The Rajah, attended by myself, occupied three days in marching to Tsutron,* at the end of it. Enormous mountains of gneiss rose on either side of it; those over the farthest end of it were very elevated, and covered with eternal snow; and altogether its general appearance was singularly wild and magnificent.

In Tibet, Persia, Afghanistan, and no doubt in parts of China, as there is rarely a village without a stream, so there is not often a stream without a village on some part of it. Wells in such places are comparatively little known, because the surface is often of hard rock. The spring finds its way into a ravine; a narrow slip of cultivation commences in its deepest recesses, increasing gradually in width as it descends: the waters are soon multiplied for the purposes of irrigation, and the verdure follows them down into the open valley, in one broad delta, or fan-shaped mass of cultivation.

All the villages in the valley of Shighur would be included in this description, and between them lay miles of desert land, covered with fragments of gneiss rock, which ofte contained garnets. I remember to have shot a common quail there, the only one I saw in Tibet, and I once saw a large centipede there also. We marched but slowly, as the Rajah was constantly stopping to smoke, and his band would then suddenly make its appearance by

* The hot water, or spring.

the roadside, and commence a most discordant din until we had passed.

The complexions of the Little Tibetians, as already remarked, are usually sallow, and their physiognomy partakes of an admixture of the Mongolian, or Tartar, and the more noble features of the Indian or Persian races, which have originally met from the north and the south upon the banks of the Indus. But I noticed that their aspect was usually thin and care-worn, the result, no doubt, of the hard life and scanty fare of a mountaineer, which consists chiefly of bread made from some of the grains afterwards mentioned, and apricots dried in the sun, of which, in the autumn, bushels may be seen upon every other roof. I do not think them long-lived; and Ahmed Shah seemed to think that eighty was an extraordinary age. They are certainly an interesting people. They appear to be contented, and fond of their native valleys; fearing nothing but the Sikhs and the smallpox, and are infinitely superior in a moral point of view, to the more sophisticated inhabitants of the Panjab and Afghanistan.

At every village that we passed I had a good opportunity of seeing that Ahmed Shah was liked by his subjects; though it is very possible that much of the attention he received was studied, on purpose for my observation and good report. Persons bearing small wooden dishes, some filled with dried raisins, mulberries, and apricots, and others with the

fruits that were then in season, melons, grapes, &c., were standing at every corner of the road. These were presented with a respectful saláam, the villagers at the same time crowding round the good Rajah's horse, touching his feet with their hands, and then carrying them to their foreheads. All seemed cheerful and contented. The fruit trees were in full shade and bearing, and their little plateaux were covered with the ripening harvest. The cockscomb, both red and yellow, was contrasted in colour with the more delicate tint of the blossom of the buckwheat; and amongst other corns, the Kunguni millet,* the most beautiful of all, was very abundant, and its large massive ears bent downwards, as if they had been pendants of frosted gold.

The prettiest villages are, I think, on the western side of the valley; and at Ghoma Ghondu in particular, the walnut-trees are very large, and so numerous as to form an extensive grove, under the shade of which Dr. Falconer and myself once breakfasted, previously to shooting two or three brace of hares in the Tartarian furze on the banks of the stream.

The river which joins the Indus near Nynsuk, at the foot of the rock of Iskardo, was nearly one hundred yards in width at the top of the Shighur valley, when the Rajah and myself arrived from the castle on the third day. The crossing of the Rajah's retinue occupied many hours, and was effected upon rafts about

* Panicum Italicum.

seven feet square, of a light wooden framework, under which were fastened inflated sheepskins. The rafts were then propelled and steered by a man sitting at each corner, and using as an oar a stick having no blade to it—all attempts at feathering being ineffectual and dangerous. The baggage and passengers were closely crowded in the centre, and the raft of course, when loose, was whirled along with such rapidity by the violence of the stream, that at first I trembled for its safety. But "Ya Ali!" "Ya Ali!"* was the loud and incessant cry of the Shiah steersmen, as they endeavoured to guide the boat with their sticks, and we were all landed in safety on the opposite bank. The raft had then to be carried on men's shoulders to three or four hundred yards further up the stream, in order to descend with it to the same starting-place again on the hither side. I was sent with a very light cargo, and the Rajah also consulted his personal safety by coming alone, with his skirts tucked up, and a large inflated sheepskin fastened behind him; so that his appearance was so ludicrous that I could not help laughing, and he even laughed at it himself.

On the same evening, after passing a lofty hill of gypsum, we arrived at Tsuh-Tron. A wooden building, which did duty for a bath, had been erected for the Rajah, and it was cleaned out for my use. A copious spring of hot water, rising from the limestone

* "Ya! Ali! mudut!" (Ali, help us!) is the charging cry of the Shiah Mohamedans.

rock not fifty yards from the bed of the river, rushed in at one corner, but I could not discover, either by taste or smell, that it contained either iron or sulphur, or that it differed in composition from any other spring. A small circular bath has been dug in the open air, for the use of the Tibetians, and in this my Hindustani servants bathed, and were exceedingly astonished at the warmth of the water. I was nearly scalded at first, as the mercury stood at 109° Fahrenheit.

In the afternoon, I wandered into a defile on the left, at a short distance further up the valley, attended by Nasim Khan and a Tibetian. The rock rose perpendicularly on each side of us, and they told me not to remain still an instant, as, if there were any wild goats above, they would disturb the loose stones, which might strike me as they fell. I was on the look out for new birds, and loaded with shot, but the defile suddenly became a little wider, and as we emerged on a most desolate and savage mountain-scene, a female ibex and her two kids passed across the slope above us. I hastily drew the charge, and dropped in a ball in time to get a snapshot, but it struck the rock within a few inches of her back, and all three galloped across the mountain-side with surprising speed, sending down a running fire of loose stones, which they displaced at every step.

TRAVELS IN LITTLE TIBET,

&c.

CHAPTER IX.

The Yak, or Grunting Ox of Tibet—The Kuch-Kar—Known to Alexander the Great—Mr. Blythe—The Ibex—The Mar-Khur, or Serpent-eater—Gigantic Goat—The Shá, or Goat-Deer—The Musk-Deer—Leopards, Bears, and Wolves of Tibet—The Fox and Hare—The royal Partridge, and other Game—Oriole—Fishing in the Indus—Himalaya Trout—Snake—Freedom of the Valley from Reptiles—A Traveller's Stories—Former Road to Yarkund—Singular Rock—Hot Spring—Magnificent Glacier—Gold-dust Stream — Washing for Gold-dust — Marmots — Account of Herodotus — Ants as big as Foxes — Defile and Glacier—Projected Journey over the Muztak—Nagyr—Gold-washing—Gilghit—Banks of the Indus towards Ladak—Shighur—Singular Equestrian Game—Hocky on Horseback—Horses of Little Tibet — Rocky Defile — Mountain Pass and Glacier — Achmet Ali Khan — The Dead alive — A Dose of Calomel — Mountain Ascent—Five Glaciers—Glorious View—A Philosophic Tailor—Village, with an Iron-Mine—Husàra—The Rajah—Hospitable Reception — Conclave at the Rajahs—The Dangri Language—Singular Ideas of the Natives regarding Englishmen —The Sunis—Course of the Husára River—Vegetation of the Banks—Wild Animals—Two Hot Springs—Portal of the Indus —Its Course through the Panjab—The Valley of Gilghit—Religious Ceremonies—The Rajah of Gilghit—His Refusal to let the Author enter his Country—Return to Kashmir—Gilghit—Wine-making—Habits of the People—Lieutenant Wood—Antiquities in Yessen—Relics of Alexander the Great—Rajah of Astor — The Chitral Valley — Kafiristan — Death of Dr. Henderson.

CHAPTER IX.

The Yak, or grunting ox of Tibet (the cow is called yak-mo), is found wild, so I was informed, upon the northern slopes of the Himalaya that descend upon the plains of Yarkund.

The climate of the valleys of Little Tibet is too hot for them in winter, and in fact the real Yak is not common there, excepting in its more northerly districts, but those of the half-breed are plentiful. Ahmed Shah, however, procured me three or four of them, but they died off as they approached the plains. One of them arrived at Lahor, and the concourse of natives (Sikhs and Hindus) to see a new animal of the Bos genus was immense. They had heard of the Yak, but had never seen any part of one, excepting the tail, or chauri, which is commonly used in India as a fly-flapper. The half-breed with the common cow is called Bzoh. The largest Yak that I saw at Ladak, were of the size of large English bulls, long-bodied, and with a great depression of the head, corresponding to the bisontine rise in the shoulder. The horns rarely, I

think, bent backward, but rose in a line with the profile. A belt, or lengthened tuft of long pendant hair, was extended along the side, full on the fore-arm, or dewlap, but less so on the flank. The grunt is something like that of a hog, but more approaching to a bellowing noise. The milk is richer than that of the common cow of the country, which is small, without any display of breeding, and has not the hump on the shoulder, or very little of it. I saw Yak of all colours.

The Kuch-Kar, or Kuch, as the ex-rajah of Chitral called it, is a gigantic moufflon, probably the same as the Ovis Ammon of Pallas. This name must not be confounded with that of the Kosh-Gau, the cow of the Kosh, or Kaucasus, as the Yak is there termed. The word Kuch, or Koch, seems to be a generic name for wild sheep; that of the Sulimani range is there called Kuch, being the same, or a near approach to the Shá of Little Tibet.

Alexander the Great must have seen the horns of the Kuch-Kar in Budukshan, and naturalists are indebted to Lieutenant Wood for distinguishing it from the Ras of Pamir. According to Ahmed Shah, it sometimes, but rarely, makes its appearance in Little Tibet, upon the mountains above Katakchund. Mr. Blythe, in a paper read before the Zoological Society, July 28, 1840, has proposed that it be called the Ovis Polii, after Marco Polo, who first described it; but Lieute-

nant Wood's name ought also to be connected with it. Not less than fifteen species of wild sheep are noticed by Mr. Blythe, in the same paper; none of them, however, appear to have the wool of the domestic breed, although he remarks that such an animal is known to exist in Persia.

The Ibex, called Skin in Little Tibet, and Kyl in Kashmir, is very common, and between one and two hundred of them are killed in winter, when they are forced to descend into the valleys. It is, I should think, larger than the European Ibex; the horns, too, are longer, more curved, and more tapering. I am in possession of the largest pair that is to be found in Little Tibet; they were procured for me by Ahmed Shah, they measure not less than four feet and a quarter from the base to the tip.

The gigantic goat, called in Afghanistan the Mar-Khur, or serpent-eater, is called the Rawacheh in Little Tibet. The word is an abbreviation from Rawa, a horn, and Chogho, signifying great (as a king). It is also sometimes called Tsuh Ra, or the water-goat, from its being seen upon low, but unapproachable rocks, near the water. The Mark-hur is found (so I was informed by my Chitrali friend) upon the hills of Budukshan, and it is most probably the Ras, first noticed by Lieut. Burnes, and lately by Lieut. Wood. It is called Rush in Pureh, or the language of Chitral. Mr. Blythe is of opinion, that as the horns of this enormous goat differ in shape

in different specimens, it is the descendant of a tame stock become wild. The colour, however, is, I believe, uniform, which militates against this theory. I have seen goats near Athens, whose horns, though smaller, were very large for those of a tame goat, and were exactly like those of the Markhur.

The Shá is a tragelaphus, or goat-deer. "This fine species," says Mr. Blythe, to whom I had given all the information I possessed on this subject, "is closely allied to the Corsican moufflon, but is much larger, with proportionably longer limbs, and a conspicuous fringe of lengthened blackish hair, down the front of the neck, and not lying close, as in the moufflon." Its size is that of a large fallow-deer; and, from their general appearance, their length of leg, and swiftness on the mountains, they reminded me of deer, rather than sheep. Its general colour is a rufous brown, face livid, belly white, separated by a black lateral band; limbs brown, not mottled, as in the moufflon; a whitish ring immediately above each hoof, then a dark ring, then a little white, posteriorly, as in the Nyl Ghau. Tail about six inches long.

The Sná (not Shá) is the Nahur of Nipal. The horns of this animal are curved, smooth, and four-sided. Its size is that of an ordinary sheep; general colour, dull brownish-gray.

The H'la is a musk-deer, and, according to Dr. Falconer, is a new species. It is found in Duchin Para, in Kashmir. The hair, on a skin that I pos-

sessed, was of a rufous brown colour, and resembled that of the Wapiti, or American elk, in its thickness and strength.

The Gylfo gave me a leopard-skin, of which the ground was almost white. The tail was of the usual length. It has been suggested that it might be the true ounce of Buffon. I should be inclined, however, to attribute its colour to age.

The bears I have already described.

The wolf differs in nothing, that I am aware of, from the common animal of that name.

The fox is the large animal of the Himalaya, in no respect, I believe, differing from that of Europe.

The hare and the marmot (Pua or Drun) are already described.

The eagle is more frequently seen on these barren mountains than the vulture; but all the birds of prey common to the Himalaya, are known in Tibet. The eagle is simply called the Bya Nuk, or the black bird, and the vulture, Bya Kur, or the white.

The Kubk-Deri, royal partridge, or gigantic chikor, I have already noticed; and also the red-leg, or chikor, the only partridge, excepting the Kubk-Deri, known in Tibet.

Ahmed Shah and the Little Tibetian sportsmen used to talk about a bird called a Sulalu, which is found on the tops of the mountains. It is not, I think, gregarious, and of a size between the Kubk-Deri and the chikor, and is also generally of the same gray

colour; but I do not insert this as a description. They said that it was to be distinguished by its call, which was something like the neighing of a horse. All endeavours to procure one for me were unsuccessful, although the Gylfo often sent sportsmen in different directions.

A beautiful species of oriole, as large as a turtle-dove, was not uncommon in the valley; but I never managed to kill one. Its general colour was jet black and bright yellow, and the few notes it uttered were loud and melodious.

Soon after my arrival, the young Rajah brought me the produce of an afternoon's fishing in the Indus. They were all of one species, the Himalaya trout, the largest weighing two or three pounds, and from all I heard, there are few, if any, of another species, so high up in the mountains.

A small harmless snake, the only one I have seen, is not uncommon, in rocky and sandy banks by the river-side. Ahmed Shah told me that he had once seen another, gliding away amongst the rocky ground at the western end of the valley; by his account it must have been much larger than the lastmentioned species.

I have seen few other reptiles, from which the valley seems comparatively free. I only once saw a centipede; and the scorpion, which is not common in Kashmir, is, I believe, still less so in Little Tibet. The Tarantula, which is so common in Persia, is

found at Mushid: I do not know if it be found at Herat, but I never saw one at Kabul.

Two long valleys join the waters of their respective streams at the head of the valley of Shighur, of which that on the left, as we ascend, is merely a continuation, and is called Basha. That on the right is Brahaldo, and is continued to the foot of the Muztak, which is reached on foot in about eight or ten days. I marched in it for a short distance, and then returned, intending to visit it on my return, after having seen Basha, but eventually did not do so.

Dr. Falconer informed me that he ascended it for several days, in the hope of reaching the foot of the Muztak, but finding the distance and difficulty far greater than he had expected, he returned, across a steep mountain-pass, to the castle of Shighur.

The path down the Muztak is one of the best ways to Yarkund, and was formerly much used by saudagurs, or merchants, in their journeys to and from Kashmir. There were several stories afloat of the reason why it is never, I believe, used by merchants at present. One of the most current is that they were plundered by the little Tibetians in times past; and another says, that they took flight in consequence of a Yarkundi merchant finding, upon his arrival in that city, that the gold in his box must have been taken out and replaced by silver during his stay at Shighur. One old man who, on account of his age, was allowed to say any thing, made the whole durbar and myself

laugh, by telling me, with a portentous and would-be-prophetic shake of the head, that he remembered the time when, had I attempted to set foot in his country, I should have been killed at once. Ahmed Shah, however, quieted his scruples, and the next day we exchanged some trifling presents and became excellent friends.

I have it on the authority of Sir John M'Neill, that Russian saudagurs, used formerly to arrive at Kashmir, after passing up the Valley of Oxus, whence they must either have crossed the Plain of Pamir and joined the regular road* *viâ* Yarkund and Ladak, or that by the Muztak and Iskardo, or have crossed the Mustoj pass, from Issar, and arrived at Kashmir *viâ* Chitral, Gilghit, Husára, and Gurys; which latter is by far the most probable, as it is the nearest road for them.

Near the entrance of the valley of Brahaldo, and over the right bank, is a curiously-shaped rock, which rises from the summit of the mountain like a tower. It is called after the name of a fakir, Shah Nasir Khosru, who is said to have lived or worshipped beneath it, and is buried near Jerm,* in Budukshan. It is held in such veneration that I have seen a man saying his prayers and making his prostrations before it, and as we were going to Tsuhtron, and it came in view through the debouchure of the Brahaldo valley,

* *Vide* Lieut. Wood's map of Budaksha.
† Died Hej. 394, according to Lieut. Wood.

the Rajah and all his suite made their salaams, dismounted, and walked by it with bared feet. I dismounted also, but dispensed with the latter part of the ceremony.

It occupies two or three days' march from Tsuhtron, to reach the upper end of the Basha valley, where, at the village of Behitsil, there is a hot spring, depositing a great quantity of sulphur, forming a crust through which it bubbles to the surface. I have lost the note of its temperature, but from recollection should think it to have been about 160°. The quantity of water is very considerable, and the natives, being aware of its purifying qualities, have erected a bath-house near it.

But the glory of the valley is the magnificent glacier at the end of it. Its lower extremity is a short distance from the village of Arindo, and the natives say that it is slowly but perceptibly advancing. It occupies the entire valley as far as the eye can reach, and a place that looks more like the extremity of the world does not exist in nature. Vast mountains, alike bare, precipitous, and rugged, appear to form a channel for it, and in the extreme distance their sides are coloured with the red and white tints of iron and gypsum. The width of the lofty wall of ice, in which it terminates towards Arindo, is about a quarter of a mile; its height is nearly one hundred feet. The only way in which I can account for the quantity of soil and rock on its upper surface (on which I gathered

several plants) is, that it must have been collected partly by the effect of winds, and partly by the avalanches of ages past, which fell upon it and deposited a detritus, when as yet, from the narrowness of its bed, it was more within range of their descending forces.

I have never seen any spectacle of the same nature so truly grand as the debouchure of the waters from beneath this glacier. The ice is clear and green as an emerald, the archway lofty, gloomy, and Avernus-like. The stream that emerges from beneath it is no incipient brook, but a large and ready-formed river, whose colour is that of the soil which it has collected in its course, whose violence and velocity betoken a very long descent, and whose force is best explained by saying that it rolls along with it enormous masses of ice, that are whirled against the rocks in its bed, with a concussion producing a sound resembling that of a distant cannon, and if not permanently intercepted by them, may be seen floating on the Indus, even below the valley of Iskardo.

Ahmed Shah informed me, that he had once sent some people to follow up the glacier, and that they had returned, after a few days' absence, saying that it appeared interminable. I should be tempted to infer, from the quantity of water which it sends forth, that a lake or reservoir must exist at its upper extremity.

On the banks of the Basha stream is produced more gold-dust than in any other part of Little Tibet, and it is the only place which the Rajah reserves to himself for that purpose. Any other person may wash the sand for gold elsewhere, but the value of the quantity collected, and of the time expended, is so nearly balanced, that I have never seen any gold-washers but once, and that was near the village of Kerris.

Four or five men were employed, and I purchased the result of their labours for four rupis. They must have washed and sifted a great many bushels of earth, but the quantity of gold-dust obtained was not more than would cover the surface of a shilling.

I cannot help entertaining an idea that the Druns, or marmots of Little Tibet, are the "ants as big as foxes," mentioned by Herodotus, who, he says, make themselves habitations under ground, throwing up sand like the ants of Greece, which they nearly resemble in appearance, and which sand consists of gold-dust. He says, "there are other Indians living near the city Caspatyrus, and the country of Pactyaca," *i. e.* Kashmir, and Paktawur, on its north, of the present day. Pactyaca might easily have extended towards the desert banks of the Indus, where the levels between the mountains are of nothing but sand, and most of the streams are washed more or less for gold. The story of the camels is all a fable, and any one who believed it would easily have confused the

gold-dust of the streams, the countries in which they flow, and the marmots, which are much more common, I believe, on the mountains of Little Tibet, than in the neighbouring countries.

Not far from the foot of the glacier is the opening of a defile, and a guard and watchtower; and on the summit of the defile is another glacier, over which, with two or three days' scrambling, and being fastened together by ropes, there is a way to the valley of Nagyr, once tributary to Ahmed Shah, but now independent, and containing upwards of twenty castles. It is divided from the district of Hunżeh by a small but deep stream—not, however, sufficiently so to prevent a constant feud between the two provinces.

I was meditating an excursion over the Muztak to the latter place, in order to pass thence to Pamir, and perhaps to Kokán; but Ahmed Shah told me it was impossible, as he could not depend upon the friendship of the people of Hunzeh; and in the midst of my uncertainty, an envoy from the latter place most unexpectedly made his appearance, with overtures (so I was informed) connected with the mutual gift of protection to travellers entering either Hunzeh or Little Tibet, from Budukshán, Yarkund, or Kokán. Want of time prevented me from making use of the friendly protection which he offered me.

Nagyr is celebrated for its gold-washing, and its Rajah is said to be in possession of a very large piece of native gold, found near the edge of the boundary



[illegible]m a drawing by the Author. Day & Haghe Lith[rs] to the Queen

GAME of the CHAUGHAN, as played in [illegible]TTLE TIBET

glacier, already alluded to. The women are famous for their beauty, and Nasim Khan used to assure me, that their complexions were so fair, delicate, and transparent, that when they drank, the water was perceivable in their throats.

Gilghit, on the south, is two or three days' distant; and on the north it occupies eight days, with Kulis, to reach the plains of Pamir,—from which, I believe, either Budukshan or Yarkund are attainable, the former in about ten days, and the latter, *viâ* Sir-i-Kol (head of the hill), in less time. But I must not trespass upon the province of so scientific and enterprising a traveller as Lieutenant Wood.*

I must now return towards Iskardo, in order to follow up the banks of the Indus towards Ladakh.

At Shighur I first saw the game of the Chaughán, which was played the day after our arrival on the Mydan, or plain, laid out expressly for the purpose, being about three hundred and fifty yards, or thereabouts, in length, by about sixty in breadth, covered with a fine turf, and surrounded by a low stone-wall, and rows of poplars or linden-trees. Two pillars of stone are let into the ground, at a short distance from either end, and the space between them, about ten yards, is the goal, or home, of the players. It is, in fact, hocky on horseback. The ball, which is larger than a cricket-ball, is only a globe made of a knot of willow-wood, and is called in Tibeti, "Pulu." The stick or

* *Vide* Wood's "Journey to the Oxus, &c."

Byntu is of the strong and straight bough of the almond-tree, about four feet in length, and let in at the top, and passed quite through to the end, of a curved piece of solid birch-wood, about the size and shape of a drenching-horn. The course is attended by numerous spectators, who remain upon the wall, and watch the game with the greatest interest. A carpet was spread for the Rajah, and he invited me to sit beside him. Meanwhile a boy was blindfolded, and the sticks of all the players, whose number is unlimited, but, of course, equal on both sides, were put into his hands, and from these he forms the sides, by placing one alternately on the right and left of him. The Gylfo's band is in attendance, and plays whilst the game is going on. It commences by one of the chief players, perhaps a relation of the Gylfo, taking the ball in the left hand, and then, allowing the reins to lie upon the back of the horse, he starts off at speed, tosses the ball into the air, and does not often fail to strike it, sending it far and high towards the opposite side. Immediately it falls, a desperate *mêlée* takes place, in order to hit it; and the players, perhaps sixteen in number, are rarely at rest until the game is finished. The exact rules I did not learn.

The horses of Little Tibet are small and active, and their long uncombed manes and tails, together with the streaming black hair of their riders, and the loose pendent ends of the Tibetian turban, give to both horses and riders a most wild and picturesque

appearance. I can conceive that the Chaughán requires only to be seen to be played. It is the fit sport of an equestrian nation, and would be, I should think, an excellent exercise for cavalry. The horses are galloped, suddenly halted, and thrown on their haunches, and turned with all possible rapidity; and the riders, anxious for a hit at the ball, are constantly obliged to strike at it, and deliver the cuts one, two, three, and four, at a racing pace, stooping low from their saddles to reach it, and keeping an eye to their personal safety at the same time:—for, although the greatest goodhumour appears to prevail, an accidental blow is sometimes received, to the great detriment of one or more of the features.

I have never seen a game more manly, or more exciting; and the musicians appeared to partake of the enthusiasm, playing their loudest when the rush was most rapid. I much regret that I cannot recall the notes in which they gave an excellent imitation of the tumultuous hurry-scurry and clangour of a charge. When the ball has been driven between the pillars sufficiently often, and the game is won, the victors ride up to the music, and remain there to receive the congratulations of their friends, the band playing them what is meant to be a welcome in the mean time.

The Chaughán comes, I believe, originally from Persia. The emperor Baber frequently mentions the game, as being common in his time. In the Arabian tales (twelfth night), we have the story of the Grecian

king, and the physician Douban, who cured his ungrateful master of the leprosy, by inserting his medicines in the handle of the mallet with which he went to play at the mall.

The game is played at almost every valley in Little Tibet, and the adjoining counties—Ladakh, Yessen, Chitral, &c.: and I should strongly recommend it to be tried on the Hippodrome at Bayswater.

A rocky defile conducts the traveller, in four days, to and from the castle of Shighur to the valley of the Indus at Khopalu. The torrent which runs through it has been sufficiently strong to clear away the alluvium with which it was once evidently filled, and of which vast walls and masses are still remaining. I soon noticed a greater extent of pasturage on the right hand, than I had seen elsewhere in Tibet; but, being at the flattened summits of the mountains, it is chiefly occupied by Shás or wild sheep. The juniper, the wild rose, and another tree I did not know, and also the Pua or marmot, are very common, and I found there many of the same plants I had collected upon Deotsuh.

Six miles from the castle is another defile on the left, from which steatite is procured in great abundance, and by which Ahmed Shah, about ten years ago, sent round a force which made a successful attack upon Khopalu, then in a state of rebellion. The steatite is turned into cups and plates by the Little Tibetians.

We slept at a small village containing only some goatherds huts, and on the next morning ascended the lofty pass of Tuleh Loh. A ridge covered with snow and glacier, rose upon the right-hand. The height of the pass itself, which was covered with loose slates, is about thirteen thousand five hundred feet, and the mountains on either side are of granite, and red with the iron they contain.

It was late before we reached the village of Ka-surmik, and, about five miles above it, a sudden turn of a mountain brought a most enormous glacier into view. The descent to Kerming occupied half a day; the alluvium again appeared in immense quantities by the side of the descending stream, adhering to the mountain-sides at a height of many hundred feet, and in one place was highly coloured with sulphur, and the soil and gravel by the path-side was blackened, calcined, and contained numerous small crystals.

Four Shás scampered off, and ran up the mountain-side with speed of the roebuck, unscathed by the bullet that I fired at them from the opposite bank; and still lower down the pass, four or five trees were pointed out to me as being known nowhere ehe in Tibet. They were, I believe, the wych-elm,* which is, however, not uncommon, I was told, in Kashmir, though I do not remember to have seen it there.

On the evening of the fourth day, I pitched

* Ulmus Montana.

my tent at a village district, in Khopalu, to which I shall afterwards bring my readers, along the Indus from Iskardo. I must apologize to them for thus dragging them across the mountains, from one part of Tibet to another; but before I commence the ascent of the Indus, towards either Nubra or Ladakh, it will be better to lead them to the countries below Iskardo, Astor, Gilghit, &c.

The unsettled state of the countries bordering upon Husára, or Astor, to the southward, induced my kind friend to provide me with a large guard, under the command of his son, Achmet Ali Khan, and all being ready, we left the valley by the same way that leads to Alumpilah, already described.

After a few hours march beyond Shikar Thung, we turned up a defile to the right, and after a gradual ascent of six miles, encamped under some enormous granite rocks at the foot of the pass. The next morning the porters and horses were sent forward at an early hour. I and two or three others stayed behind, to take care of a man who was supposed to be dying. He had been very unwell, with inflammatory fever, overnight, and was now so ill that they turned his face towards the west, and he could do nothing but constantly ejaculate "Ya Ali! Ya Ali!" They were in a great hurry to get over the pass, for fear of being caught by a snow-storm; but as I saw no appearance of one, and thought the man might be saved, I gave him plenty of calomel, and as there was

no other chance, I nearly scalded him, by pouring very hot water over his feet and stomach. Finding that his pulse gained strength, I left two men in charge of him, with orders to take him to the nearest village as soon as he could be moved. I was then obliged to leave him to his fate, but was gratified by seeing him alive and well when, after a lapse of many months, I again visited Iskardo.

The fatiguing ascent commences almos t immediately; and near its summit the path crosses a shallow glacier, where the rock is visible between the clefts of the ice. It is considered necessary to fasten horses together with ropes, a practice which proved of use in the present instance, as I found that two of them had fallen into a crevice, and were not extricated without great difficulty. Five glaciers were visible at the same time, between the different peaks around the flat space on the summit,—which, by thermometer, I found to be the most elevated I had crossed in Little Tibet, being about fifteen thousand five hundred feet. After a very long descent, we reached the head of a green valley, leading to that of Husára. We slept in the jungul, and at night I was awakened by a very painful inflammation in the eyes, brought on by exposure to the sun and snow; and I found that Achmet Ali and almost all the others were affected in the same manner. They cured themselves by masticating a dried apricot, and then laying it on the eye

The scenery of the next day was very picturesque, and unusually verdant. The glen was watered by a small stream, tranquilly meandering over a beautiful meadow, which it quitted to rush through pine woods, and leap over its broken banks with the greatest impetuosity.

I shall never forget the glorious view of Diarmul that suddenly presented itself from the top of an ascent in the path. From no side had it appeared to such advantage. I gazed with awe and astonishment upon a scene that excited the attention even of my apathetic servants; and my Kashmirian tailor, as he walked past me, exclaimed, "What sort of a mountain is that, Sahib!" and then withdrew his gaze, and proceeded, perhaps not giving it another thought for the rest of the way. Its summit is a ridge, as I afterwards found, of six or seven miles in length, but I now saw it endwise as I descended to Husára. Mountain seemed piled upon mountain, to sustain a most stupendous confusion of mist and glacier, glistening with the dazzling and reciprocated brightness of snow and sunbeam, and whose outlines, pre-eminently bold, precipitous, and majestic, were rendered still more so by being only discernible for an instant, then hidden by the rapidly driving clouds, and again suddenly disclosed, by their parting at some still more unlooked for and inaccessible elevation. It seemed to me to realize some of the great and unapproachable conceptions of Martin; and I feel sure that, had Mont Blanc, in its wildest

phase, been placed beside it, it would have been disregarded for a time, on account of its comparative insignificance, and greater tameness of configuration.

On the same day we passed a village with an iron-mine, on the right. In the evening we were met by Jubar Khan, the Rajah of Husára, and the next morning arrived at the castle, situated on the angle between the river of Husára and a tributary stream, and constructed as usual of stones and wood, with some square towers, strong enough to keep off any native attack with small-arms. The Rajah gave us a very friendly welcome, and answered all my questions with the greatest readiness. He seemed to be about thirty-six years of age, with a good countenance, fair complexion, and rather aquiline features, but was in no way remarkable for his appearance. His father, Shah Sultan, who married Ahmed Shah's sister, had three sons, and killed, in a foray, the fathers of Dilawur Khan Malek of Bonakot, and of the Malek of Gund-i-Sur-Singh, afterwards visited. Ahmed Shah, I was informed, became jealous of him, and summoned him to Iskardo; but he excused himself, saying that he must remain to defend Astor, which was surrounded with enemies;—upon which Ahmed Shah went in person, and brought him to Iskardo, when he died at the village of Kuardo. Ahmed Shah did not like Sultan Khan's alliance with the Gilghitis, who were hostile to Iskardo, and said that he required him either to be with him or against him; upon which a party of Gilghitis were

invited to the castle of Husára, and a quarrel ensuing, they were all put to death. Such was the story as I heard it in the country.

In the evening I joined the conclave in Jubar Khan's apartment, and found there some Durds, or natives of Chulas, arrived, upon what errand I am ignorant, but it was probably to see why Ahmed Shah had sent his son, and a large force, to escort a Feringhi through the country. They were savage-looking fellows, wearing the blue striped turban of the Afghans. I questioned them for some time, by means of an interpreter, (for they spoke the Dangri language,) and they told me, that, through fear and distrust, I should not be allowed to visit their country; and they gave me most exaggerated accounts of the distances and dangers of the paths along the banks of the Indus. In particular, they described one as being about twenty miles in length, and requiring the continued use of hands and feet. The Bultis, however, gave me a good word with them, and their distrust seemed gradually to disappear.

I have added a small vocabulary of the Dangri language, which is, I believe, a dialect of the Poshtun, or language of Afghanistan, and is spoken in or near to the river at Husára, Gilghit, Ghor, Chulas Hurai, Duryl, Thungeh, Kholi-Palus, Juri, Buringi, Myhi, Taki, Gyni, &c. Of the last five districts I do not know the situation, excepting that I believe them to be near the river. Dangri is a Persian name. The

natives call it Shĭná, and those who speak it a Shinaghi.

The ideas of the ignorant mountaineers from Chulás were still teeming with superstition, and I found that they had extraordinary notions of our powers of enchantment—that because I was an Englishman, I must needs be a sorcerer—that I could enact Prometheus, and make warriors of paper, who would afterwards live, and conquer any country for me; and that I had always large serpents at command, who would enable me to pass a river, by intertwining, and then stretching themselves together across it, so as to form a bridge.

The inhabitants of petty and lawless states between Husára and the banks of the Indus, are of the Suni Musalman persuasion; they acknowledge no rule but that of their mulahs, and no law, but that of their own wills. In their broils they grasp their iron wrist-rings in their clenched fingers, and use them like a cestus; which they may have learned originally from the Greeks.

Their countries have been brought into existence by the streams that tumble from the mountains, as, in the East, a petty colonization will be consequent upon any material increase of soil. But from one state to another, their roads are exceedingly bad and rocky; horses cannot go alongside the river, between Iskardo and Gilghit, and, from all I could learn, it would be difficult to take them along either bank

of the river, from Husára or Gilghit downwards, although I am not sure that it is actually impossible.

Travelling pedlers visit these regions, by ascending the course of the river from Peshawur, and supply them with coarse cotton-cloths, and raw iron, which none but the inhabitants of Kholi, so I was informed, are able to manufacture. Chulas and Kholi-Palus seem to be the most powerful states on the eastern bank; and on the western, Duryl is the most important community. Husára is, strictly speaking, in the Dardu country, but as it has usually belonged to Ahmed Shah, it is always specified by its name. Dardu, when spoken of, consists of five or six of the numerous wild states that border on the Indus, from Husára downwards, Chulas, Tor, Jelkot, Palus, and Kholi. The major axis of the valley of Kashmir would, if continued to the north-west, cut directly through the midst of it.

Dardu is called Yaghistán, or a country of rebels or natives, without rule, by the Gilghitis; and the people of Dardu, when speaking of the inhabitants of Bultistan, or Little Tibet, call them Pulal. Kashmír they call Kashír, and the people Kashíru.

I have already mentioned my reasons for believing that the modern word Husára is a derivation from Abhisares.* The valley is "a way up into the interior," from the great valley of the Indus.

I followed the course of the large and turbulent

* *Vide supra.*

river of Husára, attended by Achmet Ali, and a numerous guard, which I believe to have been necessary, as the plunderers from Chulas often make their appearance in large numbers, and sweep the whole valley, compelling the villagers to take refuge in the Rajah's castle. The inhabitants adopt a very ingenious plan of detecting the silent approach of marauders at night. The path lies amongst rocks, through which it is very often necessary to pass, and a trap is set, by balancing a stepping-stone so nicely, that it falls beneath the weight of a man, and thus makes a noise, to attract the notice of the watchmen.

On the banks of the river were firs, jelgozu,* pines, junipers, walnut-trees, wild peaches, apricots, almonds, mulberries, barberries, gooseberry, currant, and rose bushes; and I ate some excellent black grapes, brought to me from a place in the neighbourhood, where there had once been a village. I collected several specimens of plants. *Vide* Appendix.

The formation seemed to be entirely of gneiss. The Shá, the Markhur, and the Kyl, or Ibex, are found upon the neighbouring mountains, and in winter-time, I was informed, the Shá descend in great numbers upon the plain of Bonj.

Near the village of Duchin, and level with the river's brink, are two hot springs, sulphurous and slightly chalybeate. Sulphur was deposited on the

* A pine, whose seeds are edible.

rocks around the one which I visited; and its temperature, which never varies, was 154° Fahrenheit. Close to it is a wide cleft in the rock, from which issues a warm air, and a strong smell of sulphur. Many years back, the waters of the river must have overflowed into the cleft, and I felt inclined to speculate upon the little internal convulsions that might have been caused by their contact with the heat.

Sentries were posted on the principal mountain-tops during the night around our encamping-ground, beneath the point of Acho, to which we ascended on the next morning.

Of all the thousand and one prospects which every turn or rise in the paths of Tibet presented to my sight, few could boast of more interest and magnificence than that from Acho. It was magnificent from its extent and sublimity, and most interesting because no European probably had ever seen it before.

The mountain on which we rested, was the last peak of the ridge that rose on the left bank of the Husára stream, and immediately above its junction with the Indus. Its elevation by thermometer was about nine thousand feet. A few steps brought me within view of the bed of the latter river, from a height of more than two thousand feet above it. On the right, about eighteen miles distant, was Makpon-i-Shagrán.*

* Signifying the gates of Makpon, or having some meaning connected with the name of Makpon, the patriarch saint of Bultistan, according to Mr. Moorcroft.

This point forms the great portal by which the noblest river of Hindustan emerges from the thraldom that governs its course through the Cordilleras of the Himalaya. The mountains forming the defile through which it flows seemed to abut suddenly, and at right angles to it, upon the plain of Bonj; and, from the place of its debouchure on the north, I fancied that I could follow with my eye the direction of its course southward, to the place of its final exit, and the commencement of its wanderings over the plains of the Panjab.

Bonj is a flat and open space on the left bank of the Indus,* extending from the opposite side of the Husára river to the Makpon-i-Shagaron gates, and partially cultivated, but more usually sandy and barren, and it occupies the corner between the latter place and the junction of the Husára river. Achmet Ali informed me that he had offered to come and colonize it from Little Tibet, but that his father did not seem to relish the proposal, probably from fear of his making himself independent.

On the opposite bank I saw the opening of the valley of Gilghit, whose river empties itself into the Indus. I took bearings of many of the countries beyond it, from the information of the experienced mountaineers around me; and in this way I obtained a good idea of the relative positions of Yessen and Chitral, whose mountains were pointed out to me.

* *Vide* Map.

The Indus, a large and raging torrent, was at my feet, and the roar of its waters was distinctly audible amidst the silence that pervaded all within our ken. They pursued a straight direction, and were visible for at least forty miles; the enormous slopes that bounded their course preserving a respectful distance, and receding from them so as to form a vast, open, and regular valley, of not less than six or seven miles in general width. Two others met at the end of that distance, that on the left bank was pointed out to me as Bonyr* (of which point, however, I am not sure); whilst the river appeared to turn a little more westerly, by following that on the right; but its course, as I have remarked, was still traceable by means of the mountain-tops.

Between the south-western end of the valley of Iskardo and the plain of Bonj, there are four petty states, which either are or have been subject to Ahmed Shah.

I had despatched my faithful munshi, Ali Mohamed, and a Hindustani servant, who had been a sepahi in the Company's service, to Gilghit, to intimate to the Rajah my wish to visit his country, and request his permission to do so. They followed down the course of the Indus from Iskardo, and described the paths as very difficult and dangerous in many places.

* There is a district called Bonyr on the right bank of the Indus. I have heard that there were two places of that name, but do not affirm that such is the case.

The first place they came to was Rondu or Royul; a small state, with a fort, and a Rajah who is a connexion of, and tributary to, Ahmed Shah. Its mountains produce a great quantity of crystal, and mumiai, or rock asphaltum. There is no horse-path to it from Iskardo, excepting by way of Husára, Sták, and Sterikoh; places that intervene between Rondu and Haramosh. The latter is a large valley lying at right angles with the Indus, and winding round the eastern side of a vast mountain of the same name and covered with snow, apparently not inferior to Diarmul in size, and forming a most conspicuous object in the view from Acho. The name, I believe, has much the same meaning as that of Haramuk (a mountain that may be seen from all sides) in Kashmir.

In the valley of Duru, between Rondu and Haramosh, is a building containing a wooden altar, four feet high, with a tabular surface of two feet in diameter, called Micho. From the No-Roz, or vernal equinox, to a particular day, the natives do not touch milk, affirming that the Deyu would destroy their flocks; and, as I was informed, they never drink of cows' milk, for fear of him. On a particular day they burn goats' fat and juniper-branches upon the altar, and dance, sing, and drink wine, and eat the meat of the wild goat. In Muru Wurdwun, also, I was told that after a death none of the relations will touch milk until a particular day arrives.

Nagyr and Hunzeh, I have already noticed. The river which separates them, joins that of Gilghit, near the castle of Dyur, at the entrance to the latter place. The Rajah of Gilghit received my servants, and the presents I sent by them, with great civility, but said that his country was a poor one, and could not be worth seeing, and was apparently much divided between his suspicions of Ahmed Shah, his wish to see an Englishman, and his fear of my coming as a spy. But, from all that I could collect, I believe he would have allowed me to cross the river into his territories had I been attended only by my servants; but he heard that I was descending the Husára valley with a large guard, and, consequently, became alarmed, and suddenly gave orders for burning the bridge over the Indus, that led directly from the plains of Bonj, to the frontier village of Gilghit. This, of course, stopped me at once; and, as the snowy season was approaching, it would have been of no use to attempt explanation, which could only have been carried on by shooting arrows with notes fastened to them, across the Indus. I therefore proceeded on my return to Kashmir, by ascending, for several days, the narrow, picturesque, and fertile valley of Husára, of which the southern end, in consequence of the marauders from Dardu, and the vicinity of the more formidable Sikhs, has been allowed to remain uncultivated. Part of Diarmul only comes in view near an open space called

Choyul. A pass about 9500 feet high separates the end of the valley of Husára, from that of Zean, and I descended upon Bungala Bal, about nine miles above Gurys, on the Kishengunga river. From the summit of the pass, there is a full view of the ridge of Diarmul, and I measured a small base, in order to ascertain its length — about seven miles between the extreme points of its shoulders, whence the principal peak rises.

Gilghit is so called only by the Kashmirians; its real name is said to be Gilid. I saw it, as already remarked, from Acho, and it was described to me as in no respect differing from any part of Little Tibet,— the mountains being barren, the plains sandy, and irrigated in different places. From the castle or residence of the Rajah, the valley seemed to be but three or four miles in length, and then afterwards turned to the right or northward; a description which agrees with directions pointed out to me from Acho. The river, after being joined by the Nagyr river, runs down the valley to its confluence with the Indus.

The Rajah, Tyhir Shah, came originally from Nagyr, besieged and took prisoner the former ruler, and put him to death, as I was told, by the consent of his own subjects; and Ahmed Shah informed me that seven successive Rajahs had been deposed in a similar manner.

The Gilghitis, as also the Siah Posh Kaffirs, are great wine-bibbers. They make their own wine,

and place it in large earthen jars, which are then buried for a time; but they do not understand the clarifying process. Some that I tasted was very palatable, but looked more like mutton broth than wine. When a man dies, his friends eat raisins over his grave, but abstain from drinking wine upon such an occasion. My munshi told me that some people from Kholi-Palus, whom he met in Gilghit, reproached him, for my having been, as they said, the cause of so many of their countrymen being killed in the affair at Deotsuh.

The Rajah's authority is acknowledged for two days' march northward from Gilghit, as far as the little state of Poniah or Punir. Beyond that again is Yessen, and it is said that the power of Yessen, or of Gilghit, preponderates, according to the friendship of the inhabitants of Poniah. The Gilghitis know the country of Yessen by the name of Uzir, reminding me of the Buzir of Arrian. The rule of the Yessen Rajah is extended to the banks of the Indus. I have already remarked that the word is also the fairest approach, that I know of, to the name Assacenes, of Alexander's historians; but *vide supra*.

Two streams that meet in Yesen, one from the mountains of Pamir, and the other from the Mustuch, or Shundan Kotal, unite, according to the information I received, and form the Gilghit river, which flows through Poniah. But I must leave all notice of Wakán to Marco Polo, and to Lieutenant Wood, who

has seen it so lately. Jubar Khan, Rajah of Astor, solemnly assured me that he had seen some antiquities existing in Yessen; but I should fear that the account is too curious to be true. After informing me of the existence of a large circle of stones, he added that he saw a rectangular mass of rock, about eighteen feet by twelve in thickness, and hollowed out on the top. Near it, he said, was a large stone ball, five or six feet in diameter, and not far off were two stone pillars, about five feet high, standing a few yards apart. The surface of the ground near them was quite flat, and containing no vestige of a ruin. The natives, he said, believed the first to have been a manger for Alexander's horses; the pillars were the picketing-posts, and with the ball he played the Chaughán. There is a pass called Mustodj or Mustuch, which joins the valley of Wakan,* I suppose that the name may be extended to the mountains bounding Chitral on the eastward, as I was told that after crossing the Mustuch pass, the traveller descends with a stream for several days until he reaches Chitral, the country of Shah Kutor, called also, Tchitchal, by the Gilghitis; Little Kashghar, by the Patans; and Belut by the Chinese; whence also the mountains on the eastward, just alluded to, are called Belut Tag or Tak.† Shah Kutor was a soldier of fortune, who made himself master of the

* *Vide* Lieutenant Wood's map of Badakshan.

† Tak is a mountain: Muz Tak signifies the mountain of ice or snow.

country, having deposed his master, the rightful Rajah, whose grandson had taken refuge with Ahmed Shah, and lived at Shighur. I found him a very intelligent man, and well acquainted with the geography and animals of the country. I collected from him a small vocabulary of Chitrali language, which is called Pureh, and those who speak it are called Puriali.* The latter call the Bultis, Bulon Zik. He was particularly expert at training hawks, and he and his son pursued the sport with great avidity.

Chitral is a long valley lying neariy north and south. The Rajah's residence is at the upper end of it. The bridge opposite to it was built by one of the Rajahs of Little Tibet. There is a village in Chitral, called Calcutta, a name probably brought there by some Hindu.

Iskardo, Kashmir, and Chitral, are each attainable in ten or twelve days by porters, on foot, by Gilghit. The river of Chitral is the river of Kunur, that joins the Kabul river near Jellalabad. A path from Chitral crosses the Lauri pass, at the south-eastern extremity of the valley, and descends upon that of Dhir.

Part of the eastern frontier of Kafiristan bouñds the western side of the Chitral valley. Jehan Dad Shah told me that the Kafirs fight with bows and arrows, the latter having no feather,—the bows being made of almond-wood; but that matchlocks are be-

* *Vide* Appendix.

coming more common; and that at a certain time in the summer they suspend their chupaos, or forays, and descend into the valley, and contend in different games with the Chitralis.

M. Court has given a good map, and much of very good and interesting information about them, in the Calcutta Asiatic Society's Journal for April 1839.

The much to be regretted death of Dr. Henderson has deprived us of authentic geographical knowledge respecting the valleys of Suhat, Bonyr, the valley of the Dhir river, and the country of Bajawur. A Patan servant, who travelled with him, informed me that it occupied four days to march from Dherabund on the Indus to Suhat, and that after crossing the summit of the pass in the way, and equidistant between them, there is another Duru, or valley, that leads to Dhir, situated on the right side of it, and one day's march from the upper end of it.

TRAVELS IN LITTLE TIBET,

&c.

CHAPTER X.

Ascent of the Indus—Confluence of its two great Branches—Male and Female River—The Nubra branch of the Indus—Stupendous Mountains—Mountain Villages—Singular Path—Scenery of the Alpine Indus—The Place of the Rock—Native Physician—A native Medical Treatise—Diseases of Tibet—Asthma—Game — Castle of Chorbut — Native Sword-dance—Defile of Hanu—The Sikhs surprised—Ascent of the Hanu Pass—Magnificent View—Descent of the Mountain—The Bhuts Villages—Costume of the Bhuts—Incense-dishes—Mode of Salaam-ing—The Hanu Stream—A Consultation—A Salvator Rosa Scene—The Rajah of Parkuta — Swing Bridges — Passing the River—The Rajah's Cook drowned—Performance of a Conjurer—Fortress of Ahmed Shah — Narcotic Plant — Chinese Territory in Little Tibet—Singular Buddhist Buildings—First Village of Great Tibet—The Lamas, or Priests of Great Tibet—A Visit from them—Scenery of Kuluti—Dr. Henderson—Hatred of the Tibetians for the Sikhs—Bridge burned to impede the Author's Progress—Swearing on the Koran—Gulab Singh and Runjit—Gulab Singh and the English—The Author's Progress stopped by Gulab Singh—The Sikhs and the Ladakhis — Village of Kemis — Solitary Dwelling of a Lama—Character of the Ladakh Country—Pituk—Costume of the Lamas and Gelums—Enormous Mountains—Banks of the Indus—Leh—Residence of the Rajah—Buddhist Monuments — Residence of Mr. Moorcroft — Babylonian Building—Mountain Plains—Commerce of Ladakh—Exports from Kashmir to the Panjab.

CHAPTER X.

We must now return northward, and ascend the Indus from Iskardo, in order to reach either Ladakh or Kashmir by the Duras pass. The first day's march was to the village of Khepjun, and thence, after passing under the Durwasu or gate placed between the river and the mountain-side, we quitted the valley of Iskardo by a precipitous path at the eastern end. The next morning we arrived at the place where the two branches of the Indus, one from Ladakh, and the other, the Shy-Yok, from Nubra and Kurukurum, unite to form the main stream. The place of junction is distant fifteen miles from the Gylfo's castle. The Nubra or western branch approaches over an open space, washing a fort at the village of Keris. Its surface is extended over a width of one hundred and fifty or two hundred yards. The Ladakh branch is narrower, flowing through a rocky defile, with a stream not exceeding eighty yards in width; but it is deeper, darker coloured, and is certainly the larger stream of the two. The Bultis call it the Tsuh-Fo, or the male river; whilst the

other from Kurukurum is called the Tsuh-Mo, or the female. In the month of July (9th) Ahmed Shah told me that at that time the water of the Ladakh stream, after having been rapidly increased by the melting of the snows on Deotsuh, had already subsided from its greatest height; but that the swelling of the Tsuh-Mo being dependent upon the melting of the ice in the Nubra mountains, would not be enlarged for twenty days after.

I must first ascend the Nubra river or Tsuh-Mo, towards Khopalu; first mentioning, that it is generally more open than the Ladakh branch, but that as the bed of the river opposite to Nubra is more than one thousand feet higher than that at Ladakh, and both places are nearly equidistant from the junction, it follows that the stream of the Nubra river runs with greater velocity than that of the other; which in fact it appears to do, as there is smooth, deep water in several places in the Ladakh river, and the other is almost one continued rapid.

Barren and stupendous mountains of gneiss, frequently barred with broad streaks of quartz, and so regularly and profusely, that it is difficult to say which is the containing substance, sometimes plunge down from a vast height into the still pool, or the deep and roaring torrent, and sometimes recede from it, leaving a margin of sand of one hundred to three hundred yards in width, which at intervals of one or two days' march, spreads out into an open sandy flat of much

greater extent. A village, formed in plateaux over the delta of soil, at the confluence of one of the innumerable streams that pour their drop of water into the Indus, is generally in sight. The path is sometimes on a level with the river, sometimes rising above it, and carried across the side of a precipice, by means of roughly-split spars, supported on wedges of wood, driven tightly into the solid rock, and now and then continuing for miles, at an elevation that places the traveller within sight of snowy peaks, and almost in contact with the glacier.

It is also evident, that in many places, the river has deepened and widened its passage through the split-rock, and that its channel has been filled up with shingle beaches, ledges of that formation being firmly attached to the mountain-side, at an elevation of more than four hundred feet above it. Such is the scenery on both branches of the Alpine Indus.

Khopalu (the place of the rock) is reached on the third day. The open district so named is a long sloping bank, on the left bank of the river, of two or three miles in extent, and exhibiting a green and shady confusion of stone walls, cottages, and fruit-trees. The most conspicuous object is the castle, built on the summit of a nearly isolated rock, that rises more than a thousand feet above the Indus. The view from its windows is very grand, and they overhang a height which it made me almost giddy to look down upon. Ahmed Shah took it from a refrac-

tory Rajah, by cutting off the supply of water. Behind it are two ravines, by one of which there is a footway to Pari, on the Ladakh river, in three days.

Some very elevated needle-shaped peaks appear on the north, and at their feet is the village of Serling, on one side of a flat and extended sandy plain. But I shall have occasion to notice this place afterwards.

At Khopalu I was visited by a native physician, who brought with him a book called the "Manchuk," composed of loose oblong leaves tied up between two boards, and written in Tibetian characters. He said he did not know its age, but informed me that it was written by Chandandas and Bunduria of Yulsung (Lassa), and that it was the best book on medicine to be found between Lassa and Ladakh: which was not, however, saying much for it. It was divided into four parts: 1. a treatise on the pulse and veins; 2. on plants; 3. and 4. on judging of disease by the inspection of the tongue, eyes, &c., of the patient. He appeared unwilling to part with it, saying that it was his bread, and I did not press him to do so. For fever he gave camphor, white sandal-wood, elephant's liver, saffron, &c.; for ague, cinnamon, pepper, pomegranate and quince seeds.

Asthma is one of the commonest diseases in Tibet. I do not think its inhabitants are a long-lived people: but if not, as the air is very fine, it is owing to the poorness of their diet, joined to the wear and tear of a mountaineer's life.

Ahmed Shah had made me a promise that he would enable me to drink the waters of the Nubra Tsuh, the lake under the Kurukurum mountains, whence the Shy-Yok or Nubra river takes its rise. In all my excursions in his country I have been usually attended either by himself or his son Achmet Ali Khan, and sometimes by Nasim Khan or a vuzir named Ghuldi, and nick-named Suru (pig's eyes), or his brother, who gravely and complacently called himself Chota Suru, "the little," or younger "pig's eyes;" and upon this occasion, when I left Iskardo in order to visit the Nubra Tsuh, I was attended by Achmet Ali Khan, a numerous guard, and an additional number of porters, who carried dried biscuits, ghee, and coarse flour enough, with the occasional assistance procurable on the way, to supply the party, nearly one hundred in number, with subsistence for a month.

Proceeding from Khopalu I found foxes, hares, the red-legged chough, the wild duck, and black curlieu and chikor in the sandy, rocky, sedgy ground on the river-side; and Tartarian furze covered a great part of it. Small birds are comparatively scarce, but I found the rock thrush,* and a species of motacilla in abundance.

We passed the castle of Chorbut, situated so as to command the entrance of the defile and pass of Hanu. Beyond the turn of the river, above the village of Pranuk, the path in its bed was not travers-

* Petrocincla Pandoo.

able, in consequence of there being too much water; and the footing on the granite rocks that rose from its brink became so alarmingly narrow and precarious, and hearing that it became more and more so as I proceeded, I thought it best to alter my route, and visit Nubra and Kurukurum from Ladakh. I accordingly returned, and ascended the pass of Hanu from Chorbut, having first crossed the river at Pranuk.

At Siksu we were entertained with a sword-dance. The performers, ten in number, moved round in a circle and back again, closing to a centre, and then retiring with a slow step, during which they merely held their naked swords perpendicularly in the right hand; but as their music grew louder, their gestures became more animated; they stamped and shouted again and again, writhing and twisting their bodies, and brandished their swords most furiously, the musicians exerting themselves to the utmost, and the bystanders cheering them from time to time, until they were obliged to cease from exhaustion. In Chulás, and other countries below Iskardo, the dance is not commonly performed until the parties have drunk deeply of wine, and they are then excited to such a pitch of frenzy, that the effect is almost that of real madness, and it is a service of some danger to approach them.

At Siksu a man brought me a number of small limestone nodules, of every variety of shape, some

resembling birds and other animals, &c. He told me that he collected them on the top of a mountain. I broke several of them, but they contained no fossil remains. I also saw excellent crops of wheat, barley, beans, and peas (July 18) upon the little village plateaux.

By the defile of Hanu, the Ladak branch of the river may be reached in two days, by foot-passengers with baggage. In 1835 a few hundred Sikhs from the garrison at Ladakh, which had lately been taken by Zurawur Singh, the general of Rajah Gulab Singh of Jamu, united with some Bhuts, or inhabitants of Ladakh, pushed over this pass, and surprised the garrison in the castle of Chorbut. The Bultis threw up a breastwork of loose stones at a very strong position above the castle, the deep Indus ran at their feet, and on the opposite side the mountains descended perpendicularly. The Sikhs became alarmed, and retreated by the way they came. The Bhuts, deserted by their new masters and allies, were all taken prisoners and carried to Iskardo, but were afterwards liberated.

The ascent to the summit of the Hanu pass was as desolate and dreary as possible, but not so difficult as many others. The drún, or marmot, and the wild ring-tailed pigeon of the Himalaya, were every where common.

We crossed the snowy ridge at a very early hour the next morning, by which arrangement we obtained

a secure footing for our horses. My thermometer gave me an elevation of about fifteen thousand five hundred feet; and I looked from it with amazement on a vast ocean of mountain summits, extending in every direction as far as the eye can reach. The descent was more troublesome, as the snow was a little more softened, and we were constantly sinking up to the middle.

We soon found ourselves amongst the villages of the Bhuts. Instead of the shorn head, the large loosely-tied Shiah turban, and drab-coloured costumes, of the Mahometans of Little Tibet, I now saw, for the first time, the black felt cap, with a rounded top that flapped down to the wearer's cheek; the hair gathered and twisted into a regular pigtail; and a long, dark, monk-like robe, reaching nearly to the heels. They smoked a tobacco-pipe of iron, precisely resembling in general shape the common clay pipe of England. The women, hideously dirty, and not handsome, wear their hair also in a tail, but over it is fastened a leathern strap, two inches and a half in width, which descends from the top of the head to the heels, and on this are fastened large lumps of malachite, brought, I believe, from the Chinese frontier.

We were presented with incense-dishes, in which were small branches of dwarf juniper, frying in goats' grease. This species of juniper has been called *juniper religiosa* by Dr. Royle, it being thus held in reverence

by the natives of the Himalaya generally, because it grows at an extreme height, where their ideas have also given a local habitation to demons and spirits.

Others made their salaam, by raising the back of both hands to a height even with the forehead, and then repeatedly describing a circle in the air with them, by dropping the fingers downwards and turning the palms inwards; by which it is meant to express a wish that all misfortunes may be averted from the person whom they are saluting, and be drawn upon themselves.

The Hanu stream, along which we descended, is an impetuous torrent, that in some places rolls along the large stones in its bed with a noise resembling the report of a distant cannon, and afterwards leaps into the deep and more tranquil stream of the Indus, in a cascade of some magnitude and beauty.

The whole party now sat down to rest themselves and hold a consultation, as we were now approaching the frontiers of Ladakh, in possession, as I have already noticed, of the Sikhs. A few were gathered round the young Khan; the others sought repose and shade in different parts of the rock, and their wild and brigand-like figures, dispersed in groups, and reclining in various attitudes upon the gray stone, were quite in accordance with the savage and chaotic scenery around us, and fitting subjects for the pencil of a Salvator Rosa.

But I must now return to the junction at Keris,

and thence bring my readers along the Ladakh stream to this same spot, whence they will then go on with me to Ladakh.

The path over the rocks through the defile, by which the Ladakh river approaches to the junction, is carried over the precipice by a wooden stair. The first place of note is Parkuta, a large village with a castle, forming the residence of Rajah Gholám Shah, Ahmed Shah's brother, a tall and venerable-looking person, latterly a great devotee. His family was the handsomest I saw in Little Tibet, and his eldest son looked exactly like a European, with red hair and gray eyes: the others were dark.

There is a way near Parkuta which leads up to the plains of Deotsuh. The place is celebrated (in Little Tibet) for its manufactory of saddles, which are very neatly tipped and finished off with the horn of the hanglu, or Kashmirian stag. I once placed some perfectly rigid slips of this in a running stream, and found, as they told me, that after three or four days they became pliable, and capable of being hammered into a curved form. Excellent bows are also manufactured in Little Tibet from flat slips of the ibex horn; and it is most likely that the bows of the ancients, said to be made of horn, were manufactured from a similiar material, and not from stags' horns.



At Tolti, which is also a large village, with an eagle's-nest castle, there is a swing bridge of birch-bark, such as I have described, over the deep and rapid Indus. Until I had got accustomed to these bridges, I used to watch my porters as they crossed them, with the greatest anxiety; but I grew more callous after crossing two or three without having ever seen an accident.

The Rajah, however, upon this occasion, had provided rafts for himself and his guest, opposite to the castle of Katakchund; but one of his cooks, who crossed in the same manner, contrived to fall into the water, and was drowned.

The castle of Katakchund, like every other in Tibet, is on an isolated rock; and the town and the Rajah's residence lie between it and the river.

Beside the wall is an open space on the bank, whereon are two large chunar-trees, with seats round them, for the gossips of the place.
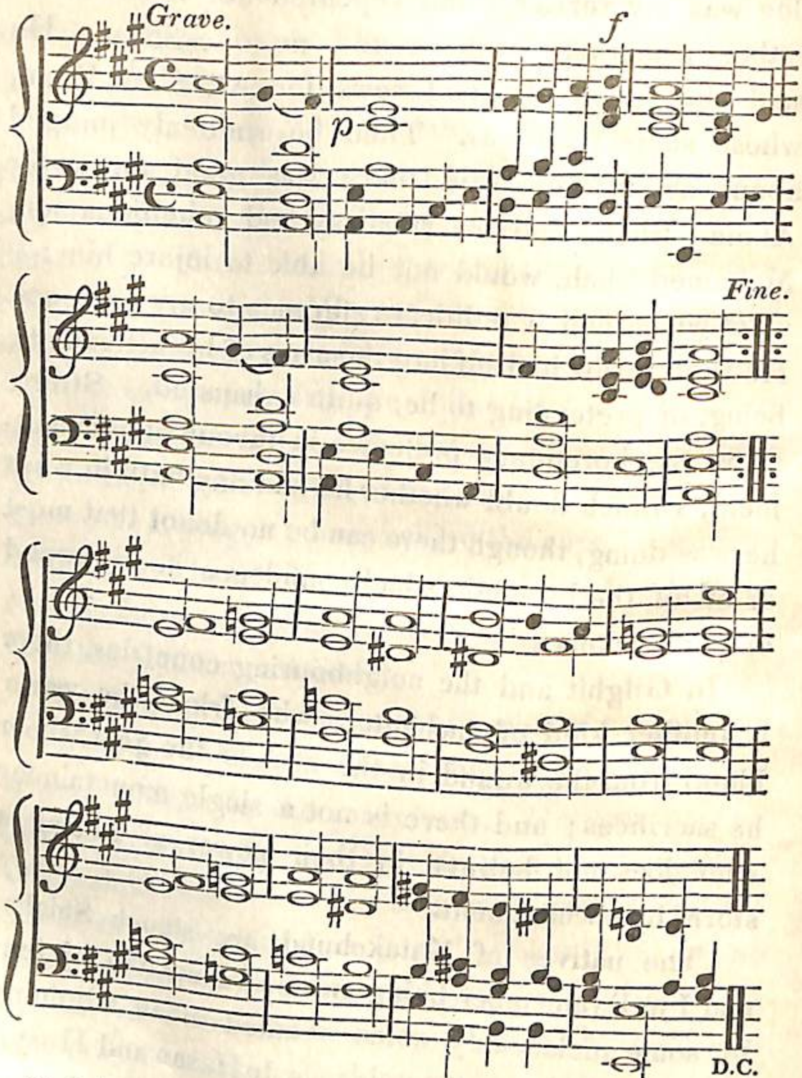
Ali Sher Khan, the Rajah of Katakchund, is a young man, good looking and very stout, a son-in-law and nephew of Ahmed Shah. He has two or three times received me, and always with the greatest courtesy and attention. We sat down to eat grapes and apricots under the trees of his garden, planted round a platform overhanging the Indus, and I was afterwards told that the ladies of the Zunana were looking at me, the Feringhi (or as they call Europeans in Tibet, the Felingpa), from behind the curtains of their dwelling. I have already remarked that the Gyl-fos of Iskardo usually choose their queens or Gyl-mos from the Katakchund family.

I witnessed here the performances of a professed enchanter, who had been sent for on purpose, from a remote village in the mountains. He was accompanied by two other persons dressed like himself in the Ladakhi costume. He first knelt and inhaled the smoke of juniper fried in goats' grease (that of no other animal will suffice), and then rolled about the ground as if intoxicated; afterwards, he rose and jumped about in a circle like a madman, then stopped, and pretended to address the fairy whom he saw on the top of the mountains. He said that she had a dog with her (I was the fairy at the moment, and the

dog was my terrier), and repeated her answers, or rather remarks, for he asked no questions. He said she spake of good news for Ali Sher Khan, whose subject he was. Then he suddenly jumped about again, and said there was good news for Ahmed Shah, and his runaway and rebellious son, Mohamed Shah, would not be able to injure him:— all of which had a political reference to my presence. He then threw himself into the arms of his attendants, being, or pretending to be, quite exhausted. Strong as is the hereditary prejudice in favour of enchantment, I much doubt whether he had any faith in what he was doing, though there can be no doubt that most or all of the bystanders had confidence in his creed or performances.

In Gilghít and the neighbouring countries, there is another kind of enchanter, who drinks the warm blood from the wound in the neck of the goat whom he sacrifices; and there is not a single mountaineer who does not believe in their power of raising a storm by enchantment.

The natives of Katakchund are stanch Shiahs, and I well remember being twice awakened in my tent by some melancholy notes chanted in an adjoining mosque, as a lament, or address, to Hasan and Husyn. They have been thus harmonized—the second part, however, is not original:



Katakchund is the last strong fortress on the Ladakh river, belonging to Ahmed Shah, in the direction of the Ladakh frontier. On my first visit to Little Tibet, he kindly accompanied me thus far towards

Duras and took leave of me after presenting me with the Kilaat, or dress of honour. I crossed the river on a raft; he watched me from the opposite bank, and in return for his final salaam, I lifted my hat in token of respect. Now it is thought to show as great a want of courtesy to appear before a great man bareheaded, as it would be in Europe to keep the hat on the head; and, accordingly, I afterwards heard, that he fancied I was offended with him; but he was pleased when I subsequently told him, that I had only done what I should have done to my own sovereign.

Opposite to the village of Murul, the Purik and Duras rivers, united, form a junction with the Indus, and the path ascends by its side towards Duras. The Bultis here showed me a narcotic plant, called Lung-Dun-Seh, used in adulterating the tobacco which they send for sale to Ladakh.

But I will first continue my journey along the Indus towards Leh.

At Erganuk Chuk, the name by which Chinese territory is known in the Tibets, is a small stream, said to be the ancient and proper boundary between Middle and Little Tibet, and, near it, a dangerous path runs up a narrow ledge on the side of the precipice. In many places the footing appears so unsafe, that I have preferred going a long way round, and even crossed a mountain-side, rather than run unnecessary risk, in a surgeonless country. There is a small fort at the village of Dáh, and the ravine beneath it marked,

when I was there, the termination of Rajah Gulab Singh's conquests.*

From Sanjak there is a defile leading to the Purik country, Tiktun, the residence of the Rajah, being but one day's march distant. Afterwards I passed the place where the Hanu stream, already noticed, forms a junction with the Indus: and here I gladly rejoin my little Tibetian escort, and proceed with them towards Ladakh. Achmet Ali Khan gave me sundry hints, founded upon intelligence he had received from some spies at Leh, namely, that he and his people would not be allowed to accompany me thither; that all pains had been taken to make the place appear as poor and impoverished as possible in my eyes, and that I was to be supplied with the flour of barley, in order to make me believe there was no wheat in the place, &c. To this, however, I paid but little attention, caring little how I reached the source of the Nubra river, provided I got there at all.

Near Skerwuchun, I beheld with pleasure the first of those singular Buddhist buildings, called Munis. They are of various shapes, but those in particular which I now saw, had at first the appearance of a long low shed, or outhouse, about twenty yards in length, five feet high, and its width may have been

* He has since taken Little Tibet. His general, Zurawur Singh, has also followed up the Indus into the Chinese territory. A battle ensued, and Zurawur Singh was killed. The Chinese threaten to pursue their success to Ladakh, whither Gulab Singh himself would instantly repair, were he not detained with the troops now collecting at Peshawur.

about twelve or fourteen. Upon closer inspection, it seemed to be a solid mass of earth, and large pebbles; the roof, a little raised in the centre, was entirely covered, and as it were tiled, with flat stones of different dimensions, more or less than a foot in length, on every one of which was engraved the Buddhist invocation—"Om, Mani padma, Om."*

Middle Tibet, or Ladakh, which I was now approaching, as well as Upper Tibet, of which Lassa is the capital, is known amongst the Musalmans in Kashmir, and the plains of Hindustan, by the name of Butan, or Bhutan, or the country of people professing the Buddhist religion, who are also called Bhuts. Little Tibet, or Bultistan (the country of the Bultis), is also called, as I have before remarked, Suri-Butan,

* The lotus is the emblem of creation. "*Om* est, chez les Hindous," says M. Klaproth, "le nom mistique de la divinité par lequel toutes les prières commencent. On le dit composé de A, le nom de Vichnu, ou celui de Siva, et M, celui de Brahma. Mais cette particule mystique équivaut aussi à l'interjection oh! prononcée avec emphase, et avec une entière conviction religieuse. *Mani*, signifie précieux—chose précieuse. *Padma*, le lotus. Enfin, *Houm* est une particule qui équivaut à notre Amen. Le sens de la phrase est très clair:—*Om, Mani padma, houm*—signifie Oh précieux lotus, amen." —Vide *Nouveau Journeau Asiatique, Janvier*, 1831.

But the Buddhist triad, or mystic syllable *Om*, or *Aum*, is thus interpreted in Prinsep's Tables, p. 87: *A*, the generative power; *u*, the type of productive power; *m*, the union of the essences of both. Buddha signifies intelligence. *Mani padma*, is one of the forms of Buddha, and signifies the Mani, or holy person, who has the padma, or lotus, for his jewel. And the best interpretation of the word *Om*, according to Professor H. H. Wilson, is "Let us meditate on the supreme splendour of that divine sun who may illuminate our understanding."—*Hindu Theatre*, vol. i., p. 184.

or the Apricot-Butan, a name which it had before the invasion of Islam,* or conversion to his tenets.

At Skerwuchun, I was gratified with the first specimen of a large village, built after the fashion of Great Tibet. On the top of the hill where it first came in sight were some more Munis, of a different shape. The appearance of the village was alike singular and pretty, and reminded me of those formed with a child's toy. Instead of the mud and stone cottages of Little Tibet, I found small square and white buildings, neatly finished off with projecting eves of wood. They contained apparently but one room, and one window, each, whose framework was painted red. Each of these, looking as if it formed part of one large house, was raised one above the other on the side of the amphitheatre, with apricots, mulberries, and other fruit trees, scattered amongst them. The Lamas and Gelums, or priests and priestesses, of Great Tibet, were seated at the windows, and on the flat roofs, which they left in order to have a nearer gaze at us, their dark red robes, and monastic appearance, adding considerably to the effect of the scene. They held in one hand the *skuru*, or praying cylinder, which they were incessantly twirling. The *skuru* is of wood, four or five inches long, and shaped like a drum; a spindle of iron is passed through it, on

* Islám signifies "resignation," obedience to the divine will, but the term is used figuratively as a term for the Mahometan religion and the countries professing it.—Vide *Taylor's History of Mohammedanism*, chap. ix.

which, in the interior of the cylinder, are wound written prayers and interjections. The lower end of the spindle forms a handle, by which it is twirled, and on the upper point is fastened a bit of string, with a ball at the end of it. This flies round with great rapidity, and assists in making the whirring noise which proceeds from the cylinder when it is turned, and which would appear to be considered as an incessant utterance of the prayers contained within it. The skuru is of the same nature as the praying drums in the Buddhist temples, in China, which are so constructed as to revolve, and are turned, I believe, by every one as he enters the building.

Upon our approach, the principal Lamas of the place came to visit us. They saluted Achmet Ali Khan, as if he were come to deliver the country from the yoke of the Sikhs, and the chief of them presented me with a small piece of white cloth, made of a kind of grass. As we proceeded, the little Tibetians made me remark a particular tree, which had grown from a stick which Ali Sher Khan, I think, the father of Ahmed Shah, had stuck into the ground, upon his return from a victory at Ladakh.

The natural scenery was much the same as we had passed, and the villages were all built in the Ladakhi style. About two miles before arriving at Kulutzi, we saw the debouchure of the road from Kashmir to Ladakh, *viâ* Duras. It occupies eighteen days, with porters, from Kashmir to Ladakh. From Duras, six days, to Zanskar, and thence to

Ladakh, five days more, by way of Tsok, and perhaps, one day more by way of Snimo. At Kulutzi I was visited by two Lamas, a man and his sister, who took pride and pleasure in relating to me the assistance which they, like good Samaritans, had rendered to poor Dr. Henderson, who, when on his way from Ladakh to Iskardo, had been followed and, re-arrested, by order of the Ladakh Rajah; for which however, the latter was not so blameable, as Dr. Henderson was in disguise. I thanked them cordially in the name of my countrymen, and left them in the hope that they would think well of me also.

On my return from Ladakh, in company with the detested Sikhs, not a soul dare to come near me, and the large village that had sent forth scores of people to greet Achmet Ali and myself, appeared to be completely deserted. Three-quarters of a mile before our arrival at the village, we found a wooden bridge thrown over the Indus, where it rushes through a rocky channel, only twenty-five yards in width. I found flint, which I had remarked nowhere else on the mountain near it, or rather I should say, that my attention was first called to it by the Bultis themselves, who knew of it as a place where gun-flints could be obtained.

In the morning I was surprised by the intelligence, that the bridge had been burnt in the night, and my friends, the Bultis, laid it to the charge of some miscreants in the village, and said that it was done to give them and me a bad name. We were on

the Sikh territory, and they knew, as they had told me, but I had not paid particular attention to it, that they would have to return by that route, without the presence of an Englishman to protect them; and the Sikhs might easily have pushed a force across the river, from Purik, and perhaps have cut off their retreat:—all which is made intelligible by a glance at the map. So that, in spite of their assertions, I had serious misgivings and suspicions that the bridge had been burnt by the Bultis themselves, or, at all events, by their connivance, in order that they might be unmolested in their return. They, however, constantly persisted to the last in denying all knowledge of the transaction; and, upon my return to Iskardo, in order to satisfy myself, and give them the opportunity of completely clearing themselves, I asked Achmet Ali if he, and the vuzirs who were with us, would object to swearing on the Koran that they knew nothing whatever about the transaction; and they one and all, in the presence of Ahmed Shah and myself, swore readily and solemnly, with their hands on the Koran, that they did not.

After all this, although appearances were not altered, I had no further right to suspect them, and I gave due weight to the arguments for supposing it to have been the work of the Sikhs themselves. In the first place it gave me a bad name, and, as a private traveller, might have involved me in difficulties, which the Indian government would have been obliged to

notice, perhaps even to a request that Runjit would no longer allow me to travel in his dominions;—which Gulab Singh, of Jamu, his vassal, who had, as before remarked, only lately made himself master of Ladakh, would have been but too happy to have heard of. In the next place, as the presence of an Englishman in Little Tibet had been very instrumental in preventing Gulab Singh from invading it, so it was only in accordance with this fact, that they should be unwilling to engage in a quarrel with the Little Tibetians, whilst I was with them. But, as on the other hand, it would have appeared in the eyes of the Tibetians, an act of timidity on their part, not to march from Purik, to attack them, so I think it highly probable that they ordered the bridge to be destroyed, that they might have a legitimate excuse for not marching at all, and then gave out that it was done by me and my Bulti escort. I might have been wounded in the skirmish, had one ensued, and this they fancied also would have involved them at once with the East India Company, because they were not sure that I was not an *employé*, or some great man in disguise. Lastly, I think it was their own act, because they did not pretend seriously, to me at least, to accuse the Bultis of it.

This digression on the subject of the bridge may be pardoned, as it is connected with the insulting treatment I generally received from Gulab Singh, and more particularly upon my arrival at Ladakh.

The difference of time occasioned to a merchant travelling between Kashmir and Ladakh, by the burning of the bridge, was not much more than a day, as the Indus is crossed by another bridge, at some little distance below the town of Leh.

Gulab Singh, who, from the first commencement of my travels in the Alpine Panjab, had looked upon me with a suspicious eye, was exceedingly unwilling that I should visit the latter place, because, for one reason, he knew that Runjit would be sure to ask me all about it, and the demand upon him for revenue might be thereby increased. He altogether concealed all intelligence of his conquest from Runjit in the first instance, and he was only informed of it by Dr. Henderson's writing, to complain of his detention there. This alone, had Runjit, at the supposed instigation of the East India Company, refused to take notice of it, would have enabled the Company to treat him, if necessary, as a separate power, and one that was not included, at least as far as the newly-acquired territory was concerned, in the spirit of the treaty of Rupur, by which Runjit, but no other potentate, was allowed to do all he pleased, on the west bank of the Sutlij.

It became necessary also, that Gulab Singh's reception of me at Ladakh should be such as would convince his newly-conquered subjects that, whatever his master might have, he, at least, had little respect for the name of an Englishman, or expectation of any inter-

ference on my behalf. Accordingly, as my Bulti escort and myself were proceeding quietly on our march, a Sikh, accompanied by five men, with lighted matchlocks, suddenly presented himself, told me that I could go no farther, and coolly laid his hand on my bridle, withdrawing it, however, quickly, at my bidding. The Bultis gathered round me, and would have overpowered the Sikhs in a moment, had I intimated a wish that they should do so; but it was not difficult to see that I had no right to persist in bringing a body of armed men, even in the guise of an escort, upon Gulab Singh's territories, without his permission; and, galling and annoying as it was after having come thus far, I was obliged to take Achmet Ali aside, and represent to him the impossibility of his proceeding, against the positive refusal of the Sikhs, and that if I allowed them to force their way, it would afford Gulab Singh a just pretext for a counter invasion of Iskardo. In the mean time, the Sikhs promised to take care of me, and the affair ended by our all sitting down upon the ground and talking, until my tent was pitched and my dinner was prepared. I took leave of Achmet Ali and my Bulti friends the next morning; they returning with a Sikh who had orders to conduct them safely to their frontier; and I proceeded towards Ladakh in company with my new acquaintances.

Now, as I had heard Runjit, in full durbar, give orders to the minister, Dhihan Singh (and an order to

him was an order to Gulab Singh his brother) to give me a guard of twenty-four men to go to Ladakh, I was somewhat surprised to find the Sikhs driving the Ladakhis before them like so many sheep, and otherwise treating them with insolence that was extended even to myself; for if I wished to stop and ask the name of a village, or any other question connected with the geography of the country, they were peremptorily ordered to proceed without giving an answer.

The village of Kemis, through which we had previously passed, is situated on an elevated plain; and I noticed several little water-wheels, so constructed as to turn a fly-wheel, shaped like a windmill, and made, apparently, as they might be in China, for the mere purpose of amusement.

On the mountain-side that faces the village on the Ladakh side, stands a solitary dwelling, discernible only as a small speck amongst the rocks. It is the residence of an ascetic Lama, who never leaves the spot, being supplied with provisions by the peasants from the neighbouring villages, who receive in return his blessings, and the benefit of his prayers. Near Buzgo is a quantity of marl by the wayside.

Before arriving at Ladakh the country becomes more open, and the path descends to the green margin of the river, on which goats, sheep, and cattle were feeding. The water of the river itself was clear, and the stream about forty yards in width.

Pituk is a large and very picturesque village, built on the side of a small, but steep hill; its numerous rows of Munis, and the red Lamas and Gelums moving amongst them, gave it a most singular and lively appearance. It stands at the corner of a large sandy plain, and immediately after passing it, I found myself within sight of the town of Leh (Ladakh is properly the name of the country), and at the same time, could discern for a great distance the course of the Indus, as it meandered towardsme, through its very grand and open valley from the north-east by east, and the enormous mountains in the direction of the Spiti valley, some of which (but these were not in sight) are supposed, by those who have seen them from the passes behind Simla, to attain an elevation of upwards of thirty thousand feet, or nearly double the height of Mont Blanc. Several villages were scattered along the banks of the river, and the whole scene was exceedingly enlivening.

Leh stands on the north bank, on the eastern side of the upper extremity of a plain, three miles in length, and covered with sand and loose stones, and sloping gently down to the bank of the Indus. A small stream that fertilized a nook in the mountains behind the town, finds its way through the plain, where it is so full as to be neither expended in irrigation nor lost in the sand. On the opposite side of the river is a very long sloping plain, of still larger dimensions, generally barren; but the upper part of

it, called Tok, was green, and well sprinkled with villages and white Munis. Behind it, arose a chain of very high mountains, and at the foot of the highest peak, and on the further side of it, as I was informed, is the Castle of Zanskar, from which roads diverge to Ladakh, by Tsok and Snimo; to Kashmir, by Duras; to Jumu, by Suru, and Muru-Wurdwun; and to Núrpúr, by Paldhar and Chumba. But I have already noticed the passes through these countries to Ladakh. I was told that it occupies about twenty days to go, with porterage, from Ladakh *viâ* Spiti to Rampur on the Sutlij near Simla.

Another chain of mountains, more than 16,000 feet in height, rise behind Leh, and divide the valley of the Shy-Yok, or Nubra river, from that of Ladakh, the nearest distance between them, from Ladakh, being about twenty miles, in a direct line.

The town of Leh itself, by thermometer, is about 10,000 feet above the sea; it is situated at the foot of a spur from the lofty ridge just mentioned, and contains four or five hundred houses, with flat roofs, and neatly-finished windows. On the south side of it is a small verdant space, partly edged with poplars, such as in England would be called "the green." The best houses and caravansaries are built around it. The interior of the town seemed to be only a confusion of dark alleys, sometimes covered over, or rather running under the houses themselves. The Rajah's residence, behind it, commands a view of the whole

town, and of the plains, the river, &c. It is a singular, but not inelegant structure, painted white, and its numerous stories and windows reminded me of an old continental château. The walls slope inwards, so that the base occupies a larger space than is covered by the roof. On the summit of the rocky hill, at the foot of which it is built, is the residence of a Lama. There is also a double wall, which could be converted into a covered way, connecting this building with the Rajah's house, and converting the hill into a fortress.

On the eminences immediately around the town, are innumerable Munis and Buddhist monuments. One of the former, about a mile from Ladakh in the direction of the river, is not less than four hundred yards in length, by ten in width, resembling a long, low, and solid barn, covered every where with the flat stones I have already described. At a rough calculation, there could not be less than sixty thousand, and on every one of them were engraved the words already noticed. A square fort, upon the plain, not far from Leh, contains a small Sikh garrison, as a check upon the town.

In the neighbourhood of Leh, the mountains are every where as barren as possible; but where there is a stream, willows, poplars, and aspens, and here and there a bunch of fir-trees, do their utmost, and not unsuccessfully, to make the scenery green and pleasant to the eye. It is generally said that a flock of sheep and a garden, owned and occupied by Mr. Moorcroft, were kept up in his name, at Ladakh; but

I did not inquire about them, having then heard nothing of the story.

There is a course for the game of the Chaughán at Ladakh. I saw the Rajah play, but I would back the Bultis against the Ladakhis.

The Rajah has another house, in a garden near the town, at the termination of the celebrated nook I have before mentioned, which follows up the banks of the little stream that supplies Ladakh, for a distance of two miles. One of the buildings near it, whether a tomb, or a muni, I know not, is exactly of the configuration of the Birs Nimrood, at Babylon, according to the description of Strabo and Herodotus—excepting that it is composed of only seven square platforms, gradually diminishing in size, instead of eight, as recorded by them.*

Leh is well known to be the principal place of rendezvous for merchants travelling to and from Yarkund. The roads from Núrpúr, Jumu, and Kashmir, lead directly from it. There is a nearer way, I believe, by the plains of Chang Thung, to the north of Ladakh, but the jealousy of the Chinese is such, that they have closed it. Chang, or Changpah, in the language of Tibet, signifies, I was informed, a tribe of shepherds, or cattle-owners; and Thung, in Tibetian, signifies an open hill, or small elevated plain.

* *Vide* Keith on the Prophecies, p. 290. Part of the temple of of Gunga Bheou in Mewar is built in nearly the same fashion. *Vide* Tod's Rajasthan, vol. ii., p. 716, also at Mynal, p. 746.

If, on the other hand, the name be Chinese, it signifies a country to the eastward of the mountains;—which would also agree with its locality.

The commencement of these plains is but a few days' march from Leh. The only inhabitants are wandering shepherds, who range with their flocks and their families over an almost boundless extent. Their elevation must be very great, probably between thirteen and fourteen thousand feet. Those of Pamir, or Pam-i-Dunia (the roof of the world), to the westward of them are sixteen thousand feet high, by the barometric observations of Lieut. Wood. The peaks that rise upon them are generally covered with snow, and the cold is so intense that not only the goats but other animals, such as the Yak, the Ibex, and the dog, as I have already remarked, are provided by nature with a covering of poshm, or shawl wool, next the skin.

I have also already noticed Rudakh, at the foot of the plains, whither the wool is principally collected, previously to its being brought to Ladakh upon sheep's backs.

The merchandise that passes from Yarkund, *viâ* Ladakh to Hindustan, consists of gold, in ducats from Russia, in old coins from Bokhara, and a small quantity also finds its way from Bultistan; Syci silver, Silks, and porcelain from China; musks, furs, sables (samur), ermine, and the skins of the pads of foxes; black lamb-skins; tea, of three kinds principally, two black,

Zungcha and Chinchum, and a third, green, called Copinz, worth four rupis a seer,—*4s.* a pound English. Tea comes from a place called Chuba, and the tea-dealers are called Chuba-ke-Admi. China, in great and Little Tibet, is called Erganuk. To these articles are added Touzu and Tedock, two medicines; cherus, a narcotic preparation from bang, which is also a preparation from hemp; and dried cinnamon-flowers. From Hindustan to Yarkund are carried madder, pearls, English calicoes, Dacca muslins, chintzes, kimkab or golden cloth of Benares, shields, indigo, senna, spices, sugar, tabashir, and a silica found in the Bambu, resembling the opal in appearance, and supposed (but without reason) by the Asiatics to possess great medicinal properties; also lemon-juice, opium, &c.

I will here notice also, the exports from Kashmir to the Panjab. They consist of shawls, blankets, apples, dried fish, grapes, quince and caraway seeds, tobacco, saffron, the *satyrium Nepalensis*, and the *costus verus*, or Chob-i-Kost,* which has been named *costus verus Aucklandii* by Dr. Falconer. It is found only, I believe, on the hills around Kashmir, and when travelling amongst them I have met strings of Kulis carrying sacks full of kost, which imparted an aromatic perfume to the air as they passed me. It is burnt, I believe, as incense, in the temples of India.

* *Vide* Productive Resources of India, p. 223; also Illustrations of Botany of Himalaya, p. 360, by Dr. Royle, F.R.S., &c.

TRAVELS IN LITTLE TIBET,

&c.

CHAPTER XI.

Arrival at Ladakh—Obstacles and Difficulties—Ill-treatment of the Author—Seeking Redress—The Lamaic Religion—Dr. Wiseman on Buddhism—Rajahs and ex-Rajah of Ladakh—Jealousy of the Sikhs—The Grand Lama—An Adventure with the ex-Rajah—How to Astonish the Natives—Juan Singh—Presents and Civilities—Visit to Nubra—Mountain Pass—The Muztak—Descent of the Mountain—Shy-Yok—Road to Yarkund—Castle and Village—Game—Character of the Valley of the Nubra—Kurukurum Mountains—Etymology—The Nubra Tsuh—Fall of a Glacier—Fearful Inundation—Meeting of five Streams—Fatal Snow-falls—Yarkund City—Timur's Capital—Habits and Manners of the Yarkundis—A Wife for a Season—The Yarkundi's love of Tea—The Plains of Yarkund—Road to Pekin—Celebrated Tulip-ground—Singular Idol—Return to Little Tibet—Reception by Ahmed Shah—A handsome Offer of Gulab Singh—Interview with Runjit Singh—Complaints against Gulab Singh—Intrigues and Jealousies—The double Deceit—Runjit and Gulab Singh—Capture of Iskardo by Gulab Singh—Influence of British Travellers—Captain Wade, Political Agent at Lodiana.

CHAPTER XI.

I HAD started for the Nubra Tsuh, from Iskardo, with all that eagerness and confidence which is so often the prelude to success; and though I was very sorry to part with my Bulti friends, yet I went forward to Ladakh under the protection of Gulab Singh's people, with the belief that my chances were by no means diminished. When I arrived there, I pitched my tent near the poplars by the green, and I soon found that it was not their intention to allow me to proceed; nobody but my own servants being allowed to approach me.

An old Patan who had been well known to the political agent at Lodiana, came of course to pay his respects to an Englishman at Leh. He was ordered to quit my tent, and was, I believe, actually beaten for what he had done: and what was worse, two Lamas, who came directly to call upon me, and to whom I began to put questions concerning their religion, were peremptorily ordered to leave my tent. I was in this manner also prevented from purchasing provisions, or making preparations, necessary for the prosecution of my journey. A guard of mountain Sepahis was re-

gularly stationed at the door of my servants' tent, which was close to mine. If I even walked into the town, the bazaars were cleared, and the people hid themselves, terrified at the approach of the ruffians who, by thus following me, were virtually interfering with my projects, and rendering me powerless,—not by personal insult, for they always attempted to preserve some semblance of civility towards me, but by restrictions upon others, so effectually imposed, that even the large sums of money I offered for the assistance I wanted were of no avail.

I wrote to Gulab Singh, and his master Runjit, explaining that my wish to proceed to the Nubra Tsuh, was not in any way founded upon political motives; and I also sent letters to the Company's agent on the frontier. But in the mean while, all attempts on my part to obtain redress by force would have been attended with an increase of the chances against me; for although, I believe, there was not a native in Ladakh who would not gladly have assisted me, yet there was not one who dared to do so.

Gulab Singh was annoyed with me for having penetrated to Little Tibet. But otherwise I had given him no provocation whatever, and it was moreover the first time that I had been at Ladakh. But he was afraid of my exploring the road to Yarkund.

I ask pardon of my readers for the above digression, upon grievances that may happen to any traveller; but, in my own defence, I deem it not wholly unnecessary, in order to show that my excuse for

not having said more on the subject of the Buddhist religion, of Ladakh, of the path to Yarkund, and the plains of Chang Thung, must be looked for in the wanton defeat of all my schemes for roving over the country with gun, pencil, note-book, &c.*

* As all opportunities for inquiry were thus forcibly put out of my power, I avow myself unable, from my own personal investigations, to add any thing to the subject of the Lamaic religion, and gladly refer my readers to the late works upon China, which treat so ably upon Buddhism. I also take the liberty of presenting the following masterly *précis*, which I have extracted from the writings of Dr. Wiseman, proffering at the same time a caution to the reader, to keep in view a distinction between the *forms of a religion* and the *religion* itself. Buddhism, as already mentioned, is supposed by the best orientalists to have sprung up in Behar above Bengal, B. C. 543, and the deciphering of the inscriptions on the pillars at Allahabad by Mr. James Prinsep, has clearly shown us that Asoka, the great patron of Buddhism, lived B. C. 250, and its doctrines are supposed to have reached China in about 78 B.C. So that we cannot but infer that they are more ancient than those of Christianity, and that they existed in some of the countries now under notice, for a long time before its introduction there. The claims of the *religion* to *antiquity* cannot, therefore, be said to be *forfeited for ever*, and it would therefore surely be better to say that it was the *forms* of the Roman Catholic Church, rather than the *doctrines* of the Christian religion, which were copied by the Buddhists from the early Christians with whom they were in contact, and that the *forms* of the religion rather than the *religion* of Tibet, *are but an attempted imitation of ours*. Some of the forms themselves would seem to be distinct in existence, and origin. Praying cylinders, for instance, could not have been introduced by the Roman Catholic church, and the incessant repetition of the same prayers, which is forbidden to the Christian, is of very prominent merit amongst the Buddhists.

As far as I can judge of the matter, the chances of coincidence have not been allowed their due weight, and there is certainly in some of the Buddhist tenets an approach, however distant, to the divine and uncompromising purity of the gospel precepts. But I proceed to give the quotation:—

The Rajah of Leh was called Marut Tunzin. Mr. Moorcroft says his name—*i. e.* that of the then Khalun or Vuzir—was Tsiva Tandu. Perhaps the

"Another instance of the advantage which the progress of oriental historical research may bring to matters of religious interest, is afforded us by the light lately thrown on the religious worship of Tibet. When Europe first became acquainted with this worship, it was impossible not to be struck with the analogies it presented to the religious rites of Christians. The hierarchy of the Lamas, their monarchic institutes, their churches, and ceremonies, resembled ours with such minuteness, that some connexion between the two seemed necessarily to have existed. 'The early missionaries were satisfied with considering Lamaism as a sort of degenerate Christianity, and as a remnant of those Syrian sects which once had penetrated into those remote parts of Asia.'*

"But there have been others who have turned this resemblance to very different purposes. 'Frequent mysterious assertions and subdued hints, in the works of learned men,' says a lamented orientalist, to whose memoir on this subject I shall have to refer just now, 'led many to doubt whether the Lamaic theocracy was a remnant of a Christian sect, or, on the contrary, the ancient and primitive model, on which were traced similar establishments in other parts of the world. Such were the views taken in the notes to Father D'Andrada's Journey, to the French translations of Thunberg, and of the Asiatic Researches, and in many other modern works, where irreligion has sought to conceal itself under a superficial and lying erudition.'† 'These resemblances,' says Malte-Brun, 'were turned into arguments against the divine origin of Christianity.'‡ In fact, we find these analogies affording matter for peculiar merriment to Volney.§

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* Abel-Rémusat, "Apperçu d'un Mémoire intitulé 'Recherches Chronologiques sur l'Origine de la Hiérarchie Lamaïque,' reprinted in the Mélanges Asiatiques." Paris, 1825. Vol. i., p. 129.

† *Ib.*, note 2, "Mélanges," p. 132.

‡ "Précis de la Géographie Universelle." Paris, 1812, vol. iii., p. 581.

§ "Ruines," Paris, 1820, p. 428.

mistake is mine. He was a minion of Gulab Singh's, whose troops under Zurawur Singh, since killed by the Chinese, had gained a victory over the rightful Rajah in the spring of 1835, at Syru near Zanskar.

"At first, these objections were only met by negative answers. It was well argued by Fischer, that no writer, anterior to the thirteenth century, gives a hint of the existence of this system, nor could any proof be brought of its antiquity. But it had been the fashion to attribute an extravagant date to all the institutions of Central Asia, upon the strength of plausible conjecture. The venerable age given to this religious establishment, was in perfect accordance with Bailly's scientific hypotheses regarding the same country, and formed a natural counterpart to the romantic system, which made the mountains of Siberia, or the steppes of Tartary, the cradle of philosophy. Since that period, the languages and literature of Asia have made a wide step; and the consequence has been, the thorough confutation of these extravagant hypotheses, from the works of native writers.

"Abel-Rémusat is once more the author to whom we are indebted for this valuable exposition. In an interesting memoir, he has made us acquainted with a valuable fragment, preserved in the Japanese Encyclopedia, and containing the true history of the Lamaic hierarchy. Without this, we should perhaps have been for ever left to vague conjecture; with its assistance, we are able to confute the unfounded, though specious, dreams of our assailants. The god Buddha was originally supposed to be perpetuated upon earth, in the person of his Indian patriarchs. His soul was transferred, in succession, into a new representative, chosen from any caste, and so confident was the trustee of his divinity that he possessed an amulet against destruction, that he usually evaded the sufferings of age by ascending a funeral pile, whence, like the phœnix, he hoped to rise into a new life. In this state, the god remained till the fifth century of our era, when he judged it prudent to emigrate from southern India, and fix his residence in China. His representative received the title of *Preceptor of the Kingdom*, but only added, like the later Kalifs, at Bagdad, a religious splendour to the court of the celestial empire.

"In this precarious condition, the succession of sacred chiefs was

The ex-Rajah, whose name I forget, was living at Tok, over the river, opposite to Leh. The Vuzir or Khalun was wounded and taken prisoner,

continued for eight more centuries, till, in the thirteenth, the house of Tching-Kis-Khan delivered them from their dependance, and invested them with dominion. Voltaire has said, that Tching-Kis-Khan was too good a politician to disturb the spiritual kingdom of the Grand Lama in Tibet;* and yet, neither did a kingdom then exist in Tibet, nor did the high priest of Shamanism yet reside there, nor was the name of Lama yet an appellation. For it was the grandson of the conqueror, thirty-three years after him, who first bestowed sovereignty on the head of his religion; and as the living Buddha happened to be a native of Tibet, that country was given him for his government. Thus was the mountain of Pootala or Botala,† made the capital of this religious kingdom, and the term *Lama*, which signifies a priest, first applied as a distinctive title to its ruler.

"This account of the origin of the Lamaic dynasty accords perfectly with another interesting document lately brought before the public. This is a description of Tibet, translated from the Chinese into Russian by the Archi-mandrite, F Hyacinth Pitchourinsky,‡ and from the Russian into French, with corrections upon the original by Julius Klaproth.§ From this document we learn that Tching-Kis-Khan overran that country, and established a government which comprised Tibet and its dependancies. The emperor Khoubilai, seeing the difficulty of governing this distant country, devised a method for rendering it submissive, which was conformable to the usages of the people. He divided the country of the *Thou-pho* into provinces and districts; appointed officers of different degrees, and subjected them to the authority of the Ti-szu (preceptor of the emperor). At that time, Bâchbah a Pagba, a native of Sarghia, in Tibet, held this office. At the age of seven years he had read all the sacred books,

* "Philosophie de l'Histoire; Essai sur les mœurs." Abel-Rémusat, p. 137.

† See the "Nouveau Journal Asiatique," October, 1829, p. 273.

‡ St. Petersburg, 1828.

§ In the "Nouveau Journal Asiatique," August and October, 1829.

and induced by treachery on his own part, and persuasion on the part of Gulab Singh, to take his seat on the Musnud. I saw him several times, but the

and comprehended their most sublime ideas, for which reason he was called the *spiritual child*. In 1260 he received the title of *king of the great and precious law*, and a seal of oriental jasper. Besides these, he was invested with the dignity of *chief of the yellow religion.* His brothers, his children, and descendants, have enjoyed eminent posts at court, and have received seals of gold and oriental jasper. The court received Bâchbah with distinction, entertained towards him a superstitious faith, and neglected nothing which could contribute to make him respected.* At the time when the Buddhist patriarchs first established themselves in Tibet, that country was in immediate contact with Christianity. Not only had the Nestorians ecclesiastical settlements in Tartary, but Italian and French religious men visited the court of the Khans, charged with important missions from the Pope and St. Louis of France. They carried with them church ornaments and altars, to make, if possible, a favourable impression on the minds of the natives. For this end they celebrated their worship in presence of the Tartar princes, by whom they were permitted to erect chapels within the precincts of the royal palaces. An Italian archbishop, sent by Clement V., established his See in the capital, and erected a church, to which the faithful were summoned by the sound of three bells, and where they beheld many sacred pictures painted on the walls.†

"Nothing was easier than to induce many of the various sects which crowded the Mongol court to admire and adopt the rites of this religion. Some members of the imperial house secretly embraced Christianity, many mingled its practices with the profession of their own creed, and Europe was alternately delighted and disappointed by reports of imperial conversions, and by discoveries of their falsehood.‡

* *Ib.*, August, p. 119.

† Abel-Rémusat, p. 138, compares Assemani-inf. cit.

‡ "Assemani Biblioth. Orient." tom. iii., par. 11, p. cccclxxx, ays, "Di Marco Polo, e degli altri viaggiatori Veneziani più illustri. Dissertazione del P. Ab. (afterwards Cardinal) Zurla."—Ven. 1818, vol. i., p. 287.

Sikhs would never allow him to stop and speak to me. I one day met him suddenly on horseback, and was struck with the appearance of the principal Lama of Ladakh, who was in the cavalcade. His red dress, and broad-brimmed hat, made me fancy for an instant that I beheld a cardinal. I turned my horse to ride with the Rajah, but the Sikh officer, Juan Singh, instantly came up, and motioned him to proceed.

I at last determined to see him, and one morning I suddenly ordered my horse, and galloped off to the Rajah's residence, attended by my munshi, and a

"It was such a rumour as this, in reference to Manghu, that caused the missions of Rubriquis and Ascellino. Surrounded by the celebration of such ceremonies, hearing from the ambassadors and missionaries of the West, accounts of the worship and hierarchy of their countries, it is no wonder that the religion of the Lamas, just beginning to assume splendour and pomp, should have adopted institutions and practices already familiar to them, and already admired by those whom they wished to gain. The coincidence of time and place, the previous nonexistence of that sacred monarchy, amply demonstrate that the *religion of Tibet is but an attempted imitation of ours*.

"It is not my province to follow the learned academician in the later history of this religious dynasty. It has continued in dependance on the Chinese sovereigns till our days, at one and the same time, revered and persecuted, adored and oppressed. But *its claims to antiquity are forfeited for ever*, and its pretensions as a rival, still more as the parent of Christianity, have been fully examined and rejected."—Twelve Lectures on the Connexion between Science and Revealed Religion, delivered in Rome by Nicholas Wiseman, D.D., Principal of the English College, and Professor in the University of Rome. In 2 vols., London, Joseph Booker, New Bond-street, 1836.—Vol. ii., Lecture the Eleventh, p. 270 to 277.

groom, whom I despatched thither before me, so as to be ready to hold my horse. The attendants endeavoured to prevent my going up stairs, but used no force. I ascended towards the Rajah's audience-room, having first frightened two Sikhs down stairs, by half-drawing my sword upon them. I then, attended by my faithful Tibetian munshi, Ali Mohamed, who never flinched from saying any thing I told him to say, walked without ceremony into the Rajah's apartment. He was seated on a carpet by himself, at the further end of it, near the window. His dress differed but little, excepting that it was more ornamented, from the usual dress of the Bhuts, and a canopy of rich Chinese figured silk was suspended over his head. His attendants and others in the apartment stood around at a respectful distance, and wished me to do the same, but it was no time to be ceremonious. I walked up to the Rajah, made my salaam, and then sat myself down close by him, and warmly demanded assistance, in the name of the Maharajah, Runjit Singh, whose guest, and under whose protection, I considered myself.

Juan Singh hearing that I had gone to see the Rajah, soon afterwards made his appearance, breathless with haste; and the Rajah, who was decidedly alarmed, told me at last that he was willing to give me the assistance I wanted, but that he was prevented by the fear of Rajah Gulab Singh. And having got this answer, I quitted the room.

The next morning the Rajah sent me a kilaat, or dress of honour, but of no value, merely as a matter of form, but which I accepted, sending back my salaam by the bearer, and adding, that I well knew his master was not allowed to have his own way, and, therefore, that I did not attach any blame to him.

I afterwards found that there did not seem to be any longer an objection to my visiting Nubra, provided I did not go further, and I availed myself of the opportunity of employing the remainder of my time so profitably. Two principal roads, or rather paths, lie over the lofty ridge that rises behind Leh, and separates, as I have already remarked, the valleys of the two rivers. A horse alternately led and ridden can pass by either.

The way by which I travelled, first took an easterly direction, over the sands, to the village of Ayu, and then turned to the north, ascending by a long, rocky and very fatiguing zigzag to the summit of the pass. The thermometer gave me an elevation of nearly 16,000 feet, the formation being, I think, of a dark-coloured trap. I thence, of course, suddenly came in view of the mountain masses that arose on the other side of the Shy-Yok, as the river from the Nubra Tsuh is usually termed, and the whole horizon was, as usual, serrated by mountain-tops in every direction. Amongst those on the north, the snowy Sierra of the Muztak, extending from Hunzeh to Nubra, arose with conspicuous and most majestic grandeur.

A long and cheerless descent brought us to the village of Jugur, our resting-place for the night. The next morning we descended upon Urkum, on the banks of the river. The stream was low, and its average breadth was about forty yards, when it was confined in its proper channel, but at other times it was expanded to a much greater breadth. The stream was Rhone-coloured, smooth, and rapid, indicating a considerable inclination in its flat and sandy valley, about half a mile in width, and bounded by steep and barren mountains. I estimate (by thermometer) the elevation of the river at Nubra at about 1000 feet higher than that at Ladakh. Above the village of Urkum it assumes the appearance of a defile, and two days' march up its side, conducts the traveller to the village of Shy-Yok, from which the river takes its name, but of which I do not know the meaning. Yek or Yok, however signifies ice. Beyond this, there is not, I believe, any fixed human habitation for the remainder of the way to Yarkund; the whole distance to which from Ladakh, occupies a little more than a month.

The road to Yarkund ascends the bed of the river, which is constantly crossed and recrossed by wading; and the mountains or pass of Kurukurum are in this manner reached about the 9th or 10th day from Ladakh.

At one long day's march downwards from Urkum, the valley of the river becomes wider, and that of

Nubra appears as a fine broad opening on the right, its direction being N. N. W. by S. S. E. Its greatest width may be about two miles and a half, its length about seventeen. A large stream runs nearly its whole length, and joins the Indus as it passes its embouchure. The bed of the valley is flat, and covered with a grayish sand, as if of decomposed granite, whilst that on the Indus is of a redder colour, and has all the appearance of sea sand.

A castle stands upon a rocky eminence of about one hundred and fifty feet high, with a village at its foot. The villages are numerous, and picturesquely built, after the Ladakhi fashion, and there is no lack of apricot or mulberry trees around them. A long belt of jungul, chiefly of the Tartarian furze, occupies the banks of the river, and I killed several chikor, or red-leg partridges, who in the middle of the day descended in great numbers, for shade and water, to the lower ground.

The aspect of the valley of Nubra is altogether very pretty, and enlivening, and I was surprised at the number and appearance of the houses scattered on different parts of it, but not now occupied, as formerly by persons of some property. Though its inhabitants are Bhuts, it once belonged to the Gylfos of Iskardo, but fell with Ladakh into the hands of the Gulab Singh.

When the Shy-Yok is too full for wading, the merchants travelling from Ladakh to Yarkund, enter

the valley of Nubra, and then turn up a path to the right, and arrive at Kurukurum, after crossing three passes, two of which are called Broknanpah and Sisur, and near the latter there is pasturage, occupied by a few goatherds and their flocks.

The Kurukurum mountains I believe to be a branch or spur from the Muztak, and the principal crest to be passed in the way from the Shy-Yok to Yarkund. There is a doubt as to the meaning of the word Kurukurum. In Turki it would signify "the black rocks," but upon questioning the Ladakhi envoy at Lodiana on the subject, he appeared quite indignant at the idea of its being a Turki word. "Who are the Túrks (Toorks) that they should give a name to a place in Bután?" was his reply; and he added, that the pass was jestingly and antithetically called Kurukurum, a word which signifies a "sweetmeat," or "sugarplum,"—in consequence of the length of the ascent, and the additional fatigue to be undergone on account of the shortness of breath, brought on by the exertion of walking. I am inclined to think the latter to be the true meaning. The appellation appears to be applied to a crest at the summit, five hundred feet high, which can however be avoided by a circuit of a few miles. Its passage occupies but a few hours, and I was told that the crows (choughs) are in the habit of following a traveller from one side to the other: and that, once in a hundred years, one with white feathers makes its appearance.

Both the roads I have mentioned, meet before the last ascent commences, and from the place of junction, the glacier of the Nubra Tsuh, is visible on the left, and the incipient Shy-Yok flows from it. The Nubra Tsuh is, as well as I could collect, a head water, formed by a vast barrier of ice, that has dammed up a valley formed between two spurs of the Kurukurum. Various and most conflicting were the accounts given of its extent, but all agreed that it was very large; and, as I have always found that the natives were disposed to exaggerate, I should imagine that the Nubra Tsuh was three or four miles in length, and less than a mile in width. But I repeat, that I by no means hold myself answerable for any account of its size, excepting that it is a very large body of water.

Not many years ago, the protecting glacier gave way, and the mighty flood, no longer confined, rushed down the valley of the Shy-Yok, destroying every village that came within its reach; and descending in one day, from Nubra to Iskardo, a distance, with all its windings, of not less than 125 miles, where the proofs of its fury and its volume are still to be seen. Ahmed Shah told me that his boat, at the ferry above the rock, was carried away by its violence, and floated down as far as the Dardu country, where it was secured and destroyed for the sake of its iron fastenings; and also, that it was believed by the natives, that the same terrific visitation might

be again expected to occur, at no very distant period. Excepting, however, in a flood of this kind, no boat could, I believe, live in the mountain rapids, after passing the valley of Iskardo.* I have no means of knowing, with any exactness, the height of the Kurukurum mountains above the sea. On its right, say my informants, the country is more open, and slopes away to the plains of Chang Thung, or others; whilst very lofty and snowy mountains, spurs from the Muztak, if not the end of the Muztak itself, are visible on the left hand. The summit, from all I could collect, is covered with slates; as are, indeed, all the loftiest passes in Tibet, when the absence of snow or glacier permitted me to see the ground I walked upon. The river near Nubra runs with a velocity which, including that of its small but occasional rapids, may, perhaps, be nearly five miles an hour; but this is no

* Since writing the above, I observe that a letter from Dr. Falconer, dated 18th August, 1841, has been read at the Calcutta Asiatic Society, containing a notice of some devastating inundations that have taken place on the Indus, below its debouchure; and it is highly probable that the glacier of the Nubra Tsuh may have again been broken up. A woman, it is said, was taken up in the neighbourhood of Peshawur, on a raft, clothed in sheep-skins, and none of the natives of that part of the country could understand her language, nor tell where she came from. *Vide* Asiatic Journal, Nov. 1841. If this be true, I should say, judging from her costume, that she was an inhabitant of some of the countries on the river, below the valley of Iskardo, and from the openness of the bed of the river, as seen from Acho, I should also infer that the obstruction must have happened above the place marked on the map, " Makpon-i-Shagharon."

guide, as I do not know the exact distance to the Nubra Tsuh, and the rate of motion must be modified by the greater or less pressure of the back water.

The snow, so say the Yarkundi merchants, does not remain upon Kurukurum, for the greater part of the year, and they attribute this to the tremendous power of the winds that sweep over it, rather than to the heat of the sun. But, although this be a vague and unsatisfactory reason, yet the fact might tend to show that its elevation was not so great as that of many others of the passes in Tibet. Putting together all I heard upon the subject, I should say that it will be found to be somewhat under 15,000 feet.

From the northern side of Kurukurum, the river flows downwards towards Yarkund. On the sixth or seventh day, a river is seen coming from the east, supplied from Chang Thung. Five streams meet at a well-known place on the route, called Cheruk-sa, or Salik; and so named, as I was informed by the merchants, from Cheruk or Churk, *i. e.* the wheels or whirlpools at their confluence. Wild Yak and the Kiang, or wild horse, are occasionally to be met with, besides the different varieties of animals already noticed as existing upon the mountains of Tibet.

One of the abovementioned streams descends from the Victoria lake, at Sir-i-Kol, lately visited,

laid down and described, by Lieutenant Wood, and the Kirghiz descend with it to the plunder of the Ladakhi caravans. Sir-i-Kol, close to the lake, is said to be about five days distant from Cheruk-sa, at which place, the way from Brahaldoh, at the head of the Shighur valley, meets that of Kurukurum, after having first formed a junction with the path from Sir-i-Kol, at the foot of a pass which it first crosses, called Uzir, and distant six marches from the foot of the Muztak. No habitation, and no means of procuring subsistence, are to be found on these dreary and desolate wilds; and, in Little Tibet I heard a fearful tale of some Bultis, who were returning from Yarkund, and thought themselves so sure of reaching the Muztak before the new snow would fall, that they brought with them only sufficient provisions for that purpose, and, finding upon their arrival that they could not pass over it, were obliged to retrace their steps, and they nearly all died, one by one, according to their strength, of starvation.

Yarkund city, so I was informed, is not above twenty days' march from the foot of the Muztak. Thence to Iskardo, about twelve days, and from Iskardo to Kashmir, about eleven days more. The journey, with baggage, from Kashmir, *viâ* Duras, to Leh, is eighteen days; thence to Yarkund, it averages about thirty-five days; so that the Muztak way, *viâ* Iskardo, is ten days shorter than the other;

but it is now, as I have already noticed, disused by the merchants, and it has the disadvantage of being open only from the middle of May to the beginning of September, whilst that of Ladakh is open for the greater part of the year.

> "Samarkand, by Oxus, Temir's throne,"*

was the capital of Timur; but Kashghar is considered to have been the real capital of Mogulistan or Yarkund, and was the residence of the Amir, previous to the invasion of the Chinese, who are vaguely said to have been in possession of the country for about one hundred years. But this remark, as well as those that follow, on the subject of Central Asia, must be read with all the indulgence necessary to the result of merely native information.

Yarkund is now the largest of the Mogulistáni cities; then Khoten, Kashgar, Ayla, and Ak-Tsuh; one of the two last being on each side of the river, opposite each other. The Russian cafilas or caravans come to Ak-Tsuh,† which is twenty days' march, eastward of Yarkund, bringing with them boxes, arms, cloths, and for which they receive back tea, silks, and other productions of China. But they are not allowed, I was informed, to cross the river and proceed eastward.

The city of Yarkund has five gates, one of which is said to be always closed, because a refractory

* Par. Lost, xi. 389.

† The white river.

governor once made his escape by it. There is a square fort outside the city, containing a numerous garrison, to overawe the Yarkundis. Cannon are placed at each gate, and the Umbán is saluted with fifty guns, when he leaves the city. The Umbán is an officer in command of the army, and there are several, one at each of the different towns of Yarkund. The collection of the revenue is intrusted to a Hakim Beg, who is the superior officer, or viceroy. When he eats his dinner, at noon, a drum or gong is beaten, from the only minar in the city.

The houses are laid out at right angles, with a passage, into which the rooms open. The streets are narrow, and two carriages can hardly pass. The upper classes ride in carriages drawn by three or five horses, driven with a whip, but no reins, the vehicle being stopped by a clog.

It is customary with the Yarkundis to march at night. The Chinese are often at war with the Kokanis. Mosques, but not minars, are numerous in the city, and gardens around it. Water, I was informed, was procurable at the depth of a few yards. The women are said to be very handsome, with bright hazel eyes and black hair. There is no Purdah, or concealment, as amongst married women in the south; and this account agrees with what is said of the Tartars, under Timur Lung, who, upon their arrival in India, learnt the custom from the Hindustanis. A merchant going to Yarkund for the season makes a purchase of a wife for the period of his stay, and

he can retain or dismiss her, so I was informed, with her progeny, when he takes his departure.

Most of the European fruits, &c., are common in Yarkund. The snow attains a depth of two or three feet in the plain, and does not remain long.

The Yarkundis drink wine in abundance, but more particularly in secret. A spirit is distilled from the fruit of the Sunjit. The guests sit round the wall, and the spirit is handed round in little cups. Tea also is drunk in great quantities throughout Turkistan and Mogulistán, and there is a story of an Amir of Bokhara, who, when some person was talking to him of the fondness of the Chinese for the herb, exclaimed, as a testimony of *his* love for it,—"Tell me that they will give their all, even this (taking off his turban), sooner than be without it, and I will then allow them to be fond of tea."

The plains of Yarkund appear to be irrigated, and, as usual, are a desert or nearly so, where water is not artificially supplied.

Yarkund is separated from Andijan, or Kokán, or Ferghana, (the country of the emperor Baber, who was afterwards the first of the Mogul emperors of Hindustan), by two ranges of mountains, spurs from the great central range. That of Tyrak Dewan is connected, I was informed, with Pamir. These are several days' march from Kokán, and the Sir or Jaxartes has its source in them, whence it flows westerly, over the plain. After crossing them, two ridges above, with a small valley between them, the tra-

veller proceeding easterly, arrives in a day and a half, at the range of Eki Kasak, running north and south, and sloping off far to the northward, on to the Dusht-i-Kupchak, or great plain of Central Asia.

The Tumon, or river of Kashghar, rises on the east side of Tyrak Dewan, and flowing to the northward of Eki Kasak, is joined, after passing Kashghar, by the river of Yarkund, whence it still flows easterly, and joins, as well as I could collect, the great Chinese river of Hoang-Ho, which is crossed in the way to Pekin. But information from natives is not much to be depended upon. My informer assured me that for several weeks before arriving at Pekin, the way was like one continued street.

Tashkhend used to be the richest and most luxurious city in Turkistan. Its once celebrated Lallazar, or tulip-ground, was said to be of immense extent, and there are still some remains of it, and numerous mosques. It is eight or ten days' march to the north of Kokán, and subject to it. At Yarkund the sun rises from the plain, and sets behind the high land of Pamir, six or seven days distant.

I returned from Nubra to Leh by another pass, to the south of that by which I went thither. It was of about the same height, but more covered with snow.

Upon my arrival at Leh, I found it as desolate as I had left it; but those of my servants who had remained there told me, that in my absence the

town had presented quite a different appearance; that the bazaars were well filled, and no one had been afraid of showing himself; travellers and merchants had come in from the northward, and a flock of the large sheep, already mentioned, had arrived with their burdens of poshmina, from Rudak.



On my way back, I noticed by the path-side a small building of loose stones, covered with the horns of the ibex, and different species of wild goats, and the centre was a horrible but grotesque countenance, carved in wood, intended to represent a Gin. The pile, in fact, was erected for the purpose of propitiating these imaginary deities.

I soon afterwards set out on my return to Little Tibet, where old Ahmed Shah received me with the same kind hospitality that he had ever shown, but could not repress a smile, in which I joined him, at my having run up and down so many miles of the Indus, to so little purpose.

In my way back to the Panjab, Gulab Singh took occasion to send and inform me that, if I wished, he would order Juan Singh's nose to be cut off, and forwarded to me, by way of punishing him for his insolence. He afterwards sent one of his principal munshis with a large bag of rupis, and a valuable Kilaat, as an earnest of his wish that I would come to be his guest at Jamu, or would give him an interview on the road by which, on the morrow, I was about to pass within eight or ten miles of his capital, on my way to Lahcr. I refused, however; and, when I got to Lahor, I made a regular complaint to Runjit, at an interview which he gave me in his private audience-room, no one being present with him excepting his grandson, No Nehal Singh (who was no friend to the Jamu Rajah), and the Fakir Aziz-u-Din.

Colonel Van Cortland, an officer in the service of Runjit, by his permission, and at my request interpreted English into Panjabi, for the Fakir, who repeated what I said to the Maharajah. My Tibetian munshi, Ali Mohamed, was also there, with a copy of the letter I had written to Runjit from Leh, every word of which, as I had some reason to suppose he had not received it, or to think that he had not taken proper notice of it, was now read, at my request. He heard all I had to say with much courtesy and dignity of manner, but with few remarks; the most important of which was that he intended (which, however, was

not the case) to send his grandson, No Nehal Singh, as governor of Kashmir ; by which he meant to infer that he would be able to keep Gulab Singh in check for the future. We then parted, after he had offered me his hand to shake; to which offer, however, as I was in no humour for being humbugged, I only replied by a respectful bow.

In a day or two afterwards it was reported to me, that Juan Singh had been well flogged: which, as a matter of course, was untrue. He was afterwards sent to me to be forgiven; but as I did not understand enough of Panjabi, and could not, I felt certain, have restrained myself from laughing, I sent him with a note to the then political agent at Lahor, from whose presence he departed, to use an eastern expression, with a whitened face. Runjit, however, well knew that I had been unjustly and wantonly treated with insult, and that the system of espionage to which every traveller in the east is more or less subject, had failed to prove that I had ever, during the period of four years that I was within his country, or under his surveillance, been detected in making political promises to any one; to which I had several times been purposely tempted by false representations and offers of submission. I had, for instance, been but a few days in Kashmir, when I was one night informed, that some people from a neighbouring state wished to speak to me in private. I went out and found some persons, probably Sikhs, muffled up to the eyes, and

wearing a travelling-dress, who talked in an under voice, and told me that they looked upon the arrival of an Englishman as an earnest of delivery from the yoke of the Sikhs, and wished me to give them a promise of assistance, &c.

Runjit thought it, therefore, necessary to take some notice of my complaint, and show that he was not (which he certainly was) afraid of his own vassal, Gulab Singh, and accordingly intimated to him his intention of paying him a formal visit at Jamu, where he had never been before. As he was approaching the place, Gulab Singh sent to him to say, that his poor home was not good enough for the Maharajah, and he hoped that he would, at all events, defer such an overwhelming honour for the present. But Runjit proceeded without stopping, and was received in due form; and on the next day (so I was informed by an eye witness) a singular scene took place, in full durbar. Gulab Singh had managed matters so well, and seemed to be so full of loyalty and humility, that Runjit thought it necessary to appear much pleased, as well as agreeably surprised, and, turning to the Fakir Aziz-u-Din, remarked, "Why, what was it that the English Sahib" (pretending to forget my name, which the Fakir, who knew his master's mind as well as one man ever knew that of another, immediately supplied him with) "was telling me about the disloyal proceedings of my Rajahs?" thus giving Gulab Singh the opportunity of explaining. The latter imme-

diately came forward, and knelt at his master's feet, and said that he was once only a poor soldier, and was ready at the Maharajah's bidding to become so again—that all he possessed was owing to the bounty and kindness of his master, who had raised him from the low station he once held, and that he would gladly give up all again for his sake if it were necessary.

It is probable that much of this was said with real earnestness of feeling, and the Maharajah was much affected, even to tears, by this unlooked-for and well-timed exposition of attachment, on the part of his old adherent; and after raising him from the ground, he bade him be of good cheer, as he was sure of his fidelity, &c. He left Jamu soon afterwards, not, however, without taking with him something more substantial than mere assertion, as the presents of money and horses, shawls, and kilaats, or dresses of honour, amounted, I have reason to believe, to considerably more than the value of a lak of rupis.

I afterwards heard, from fair authority, that at a private interview with the Maharajah, Gulab Singh said that there was but one great wish of his life unsatisfied, and that was the possession of Iskardo; and that Runjit then, as there was no Englishman in the country at the time, granted him permission to make the attempt; in which, I have learned with the greatest regret, he has at length succeeded, and a guard of Sikhs, Ahmed Shah's detested enemies, now watch over the tranquillity of the valley of Iskardo. My own presence

in Little Tibet, as I have already stated, aided by that of Dr. Henderson (1835) and Dr. Falconer (1838), had been mainly instrumental in deterring Gulab Singh from invasions; as he feared to give offence by making war upon a state whose chief was affording a right hospitable reception to a British traveller.

There would have been no occasion for any quixotic demonstration in behalf of Ahmed Shah; Gulab Singh was nearly independent of Runjit; he might with justice have been treated as a separate power, as far as his Alpine conquests were concerned; for he tried to conceal them from Runjit. The hints and intercessions of Capt. Wade in favour of Ahmed Shah, were always attended with beneficial effect. It is much to that officer's credit, that without the smallest exertion of actual interference on his part, the territories of this very friendly potentate escaped invasion so long as he was the political agent at Lodiana, and it is much to be regretted, at least I think so, that fair intercession of a similar kind was not made use of in favour of Dost Mohamed, whose wish for our friendship was equally strong and of far greater importance: Peshawur might have remained in his hands or that of his brother Sultan Mohamed Khan, and the Ghuzni expedition would not have been thought of.

TRAVELS IN LITTLE TIBET,

&c.

CHAPTER XII.

Intended Visit to Kokan—Delays and Difficulties—The Rajah of Hunzeh—Dr. Falconer—Astonishing the Natives—A Russian Spy—More Difficulties thrown in the Author's Way—A fresh Start — Mountain Pass — Singularly wild Spot — Corrodent Plant—A Night Storm on the Mountain—Ascent of a Glacier—Shooting the Ibex—A Night on the Glacier—Converting a Hindu—A Snow-fall on the Glacier—Disappointment—A Lucky Escape—A marvellous Rock—Hot Spring—Letter to Runjit Singh—Dr. Falconer—The Duras Pass—Ahmed Shah — A grand Hunt—Leave-taking—Ascent of the Ladakh River—A Comet—The Wolf's Leap—Return to the Sikh Territory—Designs of Gulab Singh—Sikh Castle—Singular Pillars—Duras—Crossing Glaciers—The Hill of Siva—The Jesuit Missionary Desideri—The Sind River—The Golden Hill—Sikh Custom-house—Gund-i-Sur-Singh—Improved Scenery—The Valley of Sind—Splendid View—A Kashmirian Tailor.

CHAPTER XII.

The next year again found me in Little Tibet, with the intention of proceeding to Kokán; and I was much disappointed when Ahmed Shah told me that although there were two ways, he feared they were impracticable upon so short a notice. One was to cross a shoulder of the Muztak, from the valley of Brahaldoh to Hunzeh, and thence to Pamir, and descend upon Kokán from Sir-i-Kol; but he was not on sufficiently good terms with the Hunzeh Rajah to ensure me protection from him, and much less the means of proceeding: although he said that, had I given him more time, by informing him of my intention before I quitted Iskardo in the preceding autumn, he thought it might have been arranged. Had I gone by this route, the Hunzeh Rajah would have committed me to the care of some Kirghiz chieftain, with whom I might have reached Kokán, of which the inhabitants of Pamir consider themselves, at least nominally, the subjects; and I should by this means have probably avoided all contact with the Chinese in Yarkund.

In the mean time, an envoy arrived most oppor-

tunely from Hunzeh upon some other business, and Ahmed Shah, with his usual kindness, sent off some people with a present of a sword for the Rajah to Hunzeh, who returned after a very severe march over the Brahaldoh pass, and just in time to escape being lost in the snow.

Whilst I was waiting for them, I took up my quarters at Shighur, where I enjoyed, for a few days, the agreeable and scientific society of Dr. Falconer, superintendent of the East India Company's garden at Saharunpur, who had recently arrived from Kashmir.

I amused myself by showing them the sword exercises, in which, having no idea of using their weapon in the capacity of a shield, they took considerable interest, and, when I was otherwise employed, would frequently interrupt me, by asking me to come and give them a lesson. They had never seen a crossbow, and one was made under my directions. They were exceedingly pleased when they found with how true an aim they could now direct an arrow, and I have little doubt that there are now plenty of crossbows in the valley.

But I astonished them most, by galvanizing the hind quarters of a frog, for which purpose I had provided myself with a piece of zinc in the Panjab. Achmet Ali Khan, and those with him, looked at each other in silent astonishment; and one of them ran and called the Gylfo, who was taking his siesta, and instantly came, not quite awake, to the spot. He gave me a look by which he seemed to ask, Why the deuce

did you not show me that before? But although I made him comprehend that sensation remained in the nerves after the animal was cut in half, and prepared for the operation, yet there was something so very unusual in seeing the decidedly dead half of a decidedly dead frog jump up when touched by a rupi, that I verily believe he thought I was a Jadu-Gúr, or necromancer, in spite of what I had always told him, of the non-existence of the power that such persons pretend to. Being evidently unwilling to hazard a single remark, he again returned, in a state of the greatest surprise, to his siesta.

It was about this time that a Russian spy was introduced into the Durbar at Shighur. He said he was a Persian Syud, but he looked much more like an Armenian. Armenians are generally employed as spies by the Russians in Eastern countries. Ahmed Shah told me that he was a Shiah, and a Syud, which was enough to secure him a kind reception, but perhaps knew all the time what he was and whence he came. I saw him only at that time, and made no remarks, contenting myself with forwarding the information to Lord Auckland on my arrival at Lodiana. I have since heard, upon the best authority, that he was probably a person to whom Sir John M'Neill, in Persia, had granted passports to India, to proceed thither by a totally different route.

Meanwhile the promise of protection and assistance arrived from Hunzeh, but it was too late for me to avail myself of it, as the passes of the

Muztak were closed by new snow, and the envoy himself would be obliged to remain at Iskardo until the next summer.

I then inquired about the other way, which I understood to descend, after crossing a glacier, upon the northern end of the valley of Nubra; and one morning, some men whom Ahmed Shah had sent to explore, returned with most weatherbeaten faces, and said, that the snow and ice on the pass, which had been shut for many years, had now increased to such an extent as to render its practicability rather doubtful.

By this way, if I could not reach Kokán, I could at all events arrive at the Nubra Tsuh; and as I began to be exceedingly impatient, I requested him to allow me to attempt its passage with his assistance;—to which he agreed with his usual kindness; but I soon found, that though there was no disposition to a verbal refusal, the preparations did not proceed with that alacrity which I had hitherto observed on similar occasions; and I pressed them forward with all the remonstrances I thought myself justified in using, in order to show that I was in earnest. But the delay of a few days was of the utmost consequence, as the Bultis well knew that a fall of snow was not far off, and that the pass would be shut forthwith for the season; they, therefore, did not pronounce that all was ready until the last moment.

I then commenced my second journey to the source of the Shy-Yok, by ascending the low ridge behind the

village of Ghortsuh, on the north of the open sandy space, by the side of the Nubra river at Khopalu, and from the summit beheld the valley of Saltoru, containing several villages, and a considerable river, which was winding its way to the Indus. The evening of the third day brought us to the last village in the pass, around which were growing small but excellent crops of wheat, barley, and peas. The former were only just ripening.

On the 5th of September, the thermometer stood at 70° in the sun at 3 p. m. The chough, the hoopoe, the water-wagtail, the linnet, and redstart, and the wall-creeper,* were seen by me on the way.

Within sight of the village, the mountains are split by a deep and narrow defile, opening towards the north. The appearance of this pass, which, as I was informed by a native who had seen both, much resembled that of Brahaldoh, as it approaches the Muztak, was different from any that I had yet visited, as its sides were formed of perpendicular pinnacles of gneiss, some of them being cleanly scarped from a height of two thousand feet directly downward to the bed of the valley; and to complete the pre-eminently wild and *Ultima Thule*-like appearance of the place, there was scarcely an interval between the precipices that was not occupied by a magnificent glacier.

The scanty jungul in which we halted, was about three miles distant from the village. It contained wil-

* Tichodroma Phœnicoptera.

lows, roses, junipers, and artemisia or wormwood. I also found here, growing wild, the vetch (the chick-weed, I believe), known in India by the name of Chenna, the down on the husk of the pod of which contains an aqueous solution of oxalic acid; and my munshi told me, that persons walking through a field of it were liable to a soreness in their feet. The powder of this vetch, and that of the Singhara or water-nut, forms, if I mistake not, the composition which is thrown about at the Hindústani festival of the Huli.

I was awakened at midnight by the turmoil of a storm that was raging above and around us. The wind blew its worst, the rain poured down in torrents, and the rapid play of the electric fluid upon the rock, was attended at intervals by a crash, more majestic than that of a cannonade, prolonged by reverberated echoes, and varied by the less loud, but equally awful, booming of the descending avalanche. The incessant glare of the lightning, in contact with the forming snow, threw a tint of fire over its whiteness, and displayed all the horrors of the precipices walling the defile in their boldest, and most appalling aspect.

The next morning we commenced the ascent of the glacier, over which the pass lay, being about half a mile in width, but afterwards spreading to a much greater extent, and then swelling upwards until it met the horizon, and thereby gradually diminished the elevation of the mountain-tops by which it was bounded.

Soon after starting, I heard those in advance holloing to me to come up, as several Skyn or Ibex had been seen, and had scrambled up the precipices, to a place whence they could not escape. My porters wished much that I would allow them to clamber after them, for the purpose of driving them down, adding, that I should get a shot at each of them; but I was too anxious to proceed, and felt inclined to doubt the tale, as I did not myself obtain a view of a single ibex. The place, however, was well known to the Saltoru sportsmen, as the animals are in the habit of crossing the glacier, in order to feed on a little verdure beside it. If then surprised, they betake themselves to the most inaccessible places within reach, and always out of shot. It then becomes necessary to allure them down again: accordingly, most of the sportsmen leave the spot, taking care to attract the attention of the quarry above them, who then descend, believing the coast to be clear, and are shot by one or two of the party who remain behind,

The white fleecy clouds, that had been driving about for some time past, descended lower and lower, until they assumed the form of mist, and deliberately took up a position on the mountain on each side of the defile. A cold wind soon began to relieve them of their contents, and we had not proceeded above two miles over the ice before we encountered a shower of sleet, whilst the snow was effecting a lodgment upon the mountains around us. We proceeded for about three

miles further, and then arrived at the halting-place for the night, in the midst of the glacier, where nothing but a few small plants were procurable for making a fire, just large enough to boil some water for our tea and thermometer,—which latter gave me an elevation of about thirteen thousand feet. The Bultis partook of some satu, or the crisp flour of burnt barley, of which they are very fond.

A wall of loose stones had been built around the overhanging side of a large fragment of rock, and as many of the party as it would hold took up their quarters inside; whilst I, who was better provided with coverings, slept outside, and a most comfortless night I passed, as the sleet and snow drove almost incessantly on my bedding, and remained there, to be removed *en masse* in the morning.

In spite of all this discomfort, I could not help laughing to myself, at hearing the Bulti's inside attempting to make a Musalman of one of my Hindu servants. They had, I conceive, begun to have some idea that we might all be overwhelmed in the snow, in consequence of having an infidel amongst them, and about midnight thought it wise to propitiate the prophet, by making him repeat the Kuluma, or confession of the Mahomedan faith, which he resolutely refused to do, taunting them with not knowing that there were four Kulumas,* and vehemently asserting that he

* The four Kulumas or confessions of faith of the Mahometans are—

was Fuzl-i-Khoda, or God's protected, as well as the best of them.

In the morning it was evident that we could not advance; the snow had fallen thickly enough to blind the crevices in the ice, and the Kulis, who had suffered severely from cold during the night, showed the most decided indisposition to proceed, and threats, bribes, and expostulations, were all alike uselessly applied. The next two or three nights were to be passed in a similar manner on the ice, and two lofty and difficult ridges were to be crossed upon the way. I looked wistfully at the glacier; it still rose gradually and majestically in advance of us, into the now clear blue sky, seeming to vie in height with the giant peaks on either side of it, and completely hiding all that was beyond it. I then returned with the party to another night's bivouac in the jungul, so much grieved and annoyed at this second failure, that the vuzir who was with me could not but observe it, and frankly told me that it was unbecoming a man to give way so much to disappointment. I confess, moreover, that I was most ungratefully angry with Ahmed Shah, for not assisting me more eagerly in the prosecution of an object which, he well knew, would probably, on ac-

La Allah illa Allah (There is no God but God).
Adam, rufeek Allah (Adam, the friend of God).
Musa, kuleem Allah (Moses, the speaker of God).
Eesa, Ruh Allah (Jesus, the Spirit of God).
Mohamed, Rasool Allah (Mohamed, the prophet of God).

count of the lateness of the season, have been attended with most disastrous consequences to myself and all who were with me.

In my return I ascended a defile leading from the Saltoru valley to the village of Kor Chondus, occupying two days to go and return. Close to it is a perpendicular precipice, part of which appears to be coloured by an oxide of iron, and the natives say that blood issues from a crevice in the rock, and that the sound of musical instruments are heard, when the Rajah of Khopalu is moribund.

On the opposite side is a hot spring, which at an elevation of about nine thousand feet above the sea, had temperature of 185° Fahrenheit. That of the hot springs at Jumnutri, at a much greater elevation, is 194°. It tasted but slightly of sulphur, but its mouth was much incrusted with a deposit of sulphur and gypsum. I ordered this to be cleared away, and the water, which had scarcely risen above the surface, now spouted up in a thin jet, to a height of more than five feet. The rock, which was, I think, of gneiss, felt quite warm under the hand, for several yards around it. A strong mountain-stream flows so near to it, that it sweeps away the dam of loose stones and earth which the natives had placed around it, for the purpose of making a bath; and its situation, at the summit of a waterfall, renders it useless to attempt the formation of one lower down.

There was now but one resource left, and that

was to write to Runjit, for permission to pass through Gulab Singh's territory, to Nubra and Kurukurum, by making a second attempt to ascend the Shy-Yok river; and accordingly, immediately upon my retreat from the glacier, I sent a letter to the Panjab, containing a request to Runjit that I might be allowed to do so, and took up my quarters at the village of Surmu, near Khopalu; but, after waiting there a month in expectation of an answer, I received a note from Dr. Falconer, to say, that he had found my letter was still at Gurys, as the messenger was afraid of proceeding into the Sikh territory himself; and there was not at the time in Kashmir any correspondent of the political agent at Lodiana, to and by whom it could be forwarded.

I now immediately moved towards the Duras pass, and Ahmed Shah, by way of consoling me for my disappointments, came in person to meet me, and accompany me to the junction, where he intended, before our final parting, to give me a grand hunt, by driving to one point the shás and skyns that inhabited the ridge between the two rivers. Accordingly, a divided party of many hundred men, under the command of Achmet Ali Khan, and Sher Ali Khan,* son of the Rajah of Parkuta, descended from the inner bank of both, and formed an extended line across the mountain.

They drove the game before them for two days; and we, who were waiting below, could plainly distin-

* The Lion of Ali.

guish the terrified shás galloping from one part of the mountain to another, pausing to listen, and then starting off again, with the speed of deer, in search of a resting-place. At sunset the cordon had arrived on the last crest of the ridge, about two thousand feet above us, which was illumined with their fires, and resounded with the wild cheers by which they prevented the escape of the quarry, now completely hemmed in beneath them. I wished the Rajah a good night, and retired to my tent, in the confident expectation of a regular battu in the morning. But about midnight, the ridge became obscured by mist, and so thickly, that all the efforts of the Bultis to prevent the escape of our intended victims proved unavailing. In the morning a very few were killed by the shikaris, or hunters, on the mountain; and I was much mortified when Ahmed Shah informed me that all our expectations of sport were necessarily at an end.

I then thanked him most sincerely for the kind hospitality I had received in his country, and took a final leave of him. He parted from me as he had met me, on the best possible terms: he returned towards Iskardo, and I ascended the Ladakh river, by Parkuta, Tolti, and Katakchund, to the place opposite the village of Murul, where the Indus is joined by a large stream, composed of the united waters of the Duras and Purik rivers; and made the first halt on its banks, at the village of Yul-ding-Thung, two days' short march from the place of their junction.

On the night of the 8th of October, 1835, I saw a comet on the N.N.W.; its tail was dipping to the horizon at an angle of about 38°. On the 10th it appeared more to the west, and about 27° above the horizon. On the 11th it bore more to the W.N.W., and at an angle of about 45° above the horizon. My watch was broken, and I have merely inserted what I find in my note-book. It appeared each night, for a short time, about nine o'clock, above the mountain-tops. I remember that I pointed out the "dumbi satara," or star with a tail, to my servants, who gazed at it with a superstitious silence for a few moments, and then one of them, a Patan, started up, and loudly informed the others of his conviction that now Runjit Singh would either take Kabul, or Dost Mahomed would take Lahor! The comet, however, brought ill-luck to me; for about the time we were looking at it, the finest of my Kubk-deri or royal partridges contrived to escape from his cage, and I was not able to replace the loss; and all the others died on the way through the negligence of my servants.

A little distance beyond Yulding-Thung is a rock, called the Wolf's Leap. The path is so narrow that one person only can pass; and it is said that a man and a wolf met there, and that the latter was forced to precipitate himself into the torrent beneath.

The banks of the Purik river, at the place of junction, prevented my seeing its valley for any distance; but it rises, I believe, in the district of the same name, and not far from the two elevated peaks

of Nanu-Kanu, which I noticed from the top of the Muru Wurdwun pass. From about the 14th of October it is low and tranquil, and for nearly two months can be descended on a raft; and by landing occasionally, a man may thus float as far as Katak-chund. An old ruined castle is seen in the angle in the junction. Both streams appeared to be about fifty or sixty yards in width, and not very deep.

We crossed the Duras river on a raft, and then found ourselves on the Sikh territory, and on an excellent riding-path, which had been made by Gulab Singh, with the double intention of affording facilities for the passage of goods from Kashmir to Ladakh, and the furtherance of his own designs upon these countries.

We were now skirting the east of the plains of Deotsuh, and encamped at a place called "Sufydar," the white trees, or "the willows." Provisions were wanted, and there were no signs of habitation. One of my Bulti servants (I had two or three with me, whose employment was to drive my yak to Lodiana) stripped, and plunged fearlessly into the cold torrent, ascended the opposite hill, over the crest of which he disappeared, and soon returned, bringing with him some men carrying flour and hay from a village which we could not see; the same, I believe, which was plundered by the thieves from Kholi-Palus.

Near a bridge which we crossed the next day, I found a great quantity of steatite; and further on, near the next village, is a long, sloping, mountain-side, covered with enormous blocks of nearly pure

hornblende. The road was now comparatively easy; and, after a very long day's march, we arrived at Duras, an open space in the mountains, containing two or three very small villages, and a Sikh killah, or castle, white and quadrangular, built in the angle, at the junction of a small stream with the Duras river, and garrisoned by a few Sikh soldiers. I amused myself here by shooting wild ducks on the marsh.

Shortly before arriving at the castle, I noticed two old pillars standing by the path-side, called by the natives the Chomo; each is about five feet in height, one a little less than the other; and on both are carved some images and inscriptions, so nearly, however, obliterated by time, that I was only enabled to copy a few of the letters. The pillars most likely are meant to sustain two figures of Siva and Parbuti; but the natives at Duras have a tradition of a giant and his wife, who were suddenly changed to stone.

The Tibetian name for Duras, is Hem-Bafs: as Ahmed Shah pronounced it to me. The real word, I believe, is Hem-Bab; the latter is an Arabic word, signifying, as is well known, a gate or a strait. Hem-Bafs thus signifies the snow-gate or pass.

From Duras, which, by thermometer, is about 9000 feet above the level of the sea, it is but two days' long march to Paien-i-Kotal (beneath the hill) at the head of the Gund-i-Sur-Singh valley, by which the Sind river enters Kashmir.

Hay and wood are to be seen in different places,

collected by the few inhabitants of the country, and travellers in such cold and desolate regions are too happy to give them a trifle for their doing so. My servants found it so cold at Mutyn, that, when I came up, I found that they had done nothing but sit round the fire.

On the next day, the ascent still continues up the Duras stream. The edge of a glacier is passed on the left, and near it is a stream by ascending the bank of which, so I was informed, the cave of Umur Nath can be reached without much difficulty.

The barrenness for which the mountains in Tibet are generally remarkable, is now succeeded by a little verdure in the shape of a long coarse grass. We passed a small lake or tarn, and a marshy spot, on the highest part of the path, where the Duras river finds its way towards the Indus, on one side; and; on the other, a small stream makes a start for the Sind and Kashmir, perhaps again to mingle their waters, after flowing, side by side, in the Indus. Another small glacier, or rather a piece of hardened snow, is to be crossed, a short steep bank to be ascended, and then, after proceeding about some two or three hundred yards, the eye suddenly rests upon the traveller's loghouse, at a great depth in the verdant and pine-clad strath below, to which we all gladly descended, and found ourselves nearly on a level with the plains of Kashmir, still distant two days and a half's march down the banks of the incipient Sind.

The elevation of the pass of Paien-i-Kotal or Bal-Tal (above-below), otherwise Shur-ji-La,* the hill of Siva, is, by thermometer, about 10,500 feet. The pass I have just descended, is that which is marked as mount Kantal in the old maps. Kantal means a lofty hill or pass, and as it happens to be that by which the low land of Kashmir is quitted on the highway to Duras, it was, of course, noticed by the Jesuit missionary Desideri, already quoted,† in his way to Great Tibet, and Butan; and he adds, "Le 10 de Mars, nous arrivâmes à Kashchemire. La prodigieuse quantité de neige qui tombe pendant l'hiver, et qui ferme absolument les paysages, nous obligea d'y demeurer six mois. (This, my experience tells me, is very unlikely to be the fact, as the Duras is rarely shut, if at all, for more than a few weeks in winter.) Une maladie causée apparemment par les premières fatigues que j'avais essayeés me réduisit à l'extrémité. Je ne laissais pas de continuer l'étude de la langue Persanne, et de faire des recherches sur le Tibet; mais quelque soin que je peut prendre, je n'eus alors connaissance que de deux Tibets l'un s'étend du septentrion vers le couchant, et s'appelle petit Tibet ou Bultistan, et est à peu de journées de Kaschemire. Ses habitans, et les princes qui le gouvernent, sont Mahometans et tributaires au Mogul. Quelque

* Pronounced Zoj-i-La.

† *Vide* Les Lettres Edifiantes de quelques Missionaires de la Compagnie de Jesus.

fertile que soit d'ailleurs ce pays, il ne peut être que très stérile pour les prédicateurs de l'Evangile. Une longue expérience ne nous a que trop convaincus du peu de fruit qu'il-y-a à faire dans les contrées ou la secte impie de Mahomet domine." He adds, moreover, that it occupied them forty days to go on foot to Ladakh, which is now done in eighteen days, with baggage carriers.

The Sind river arrives at the head of the valley or Shath of Gúnd-i-Sur-Singh (into which we had descended from the Shur-ji-La), from a deep defile to the eastward, and it flows by with great rapidity, and the volume of a large English trout-stream. Abu Fuzl says, that the natives strike the fish with iron spears. Its source, I suppose, is about twenty miles distant, and is to be found in the mountains about the cave of Umur Nath, where I have accordingly marked it in the map.

The defile by which it joins the strath, from which there is a communication over a pass to that descending from the Shesha Nag, upon Palgám, on the way to Umur Nath, from Islamabad, was much used, as I have already mentioned, by the Gulabáns or banditti, who thus secured to themselves a speedy retreat from one part of Kashmir to the other, without passing through the valley itself.

Sona-Murg, or the golden hill, is so called, I believe, from the number of yellow flowers that are found there in the spring. It is a very pretty spot,

containing two or three cottages, a bridge, a mill, and near it is a gray and magnificent peak of limestone, rising far above the other mountains in its vicinity.

It occupies but a few hours to march thence to the village of Gúnd-i-Sur-Singh, the path and the river first passing through a narrow defile, in which I found a Sikh custom-house. I have already remarked that Gúnd is a Tibetian word used to distinguish new land held rent free, in distinction from Yul, or cultivated land returning a rent.

Gúnd-i-Sur-Singh is the residence of one of Akber's maleks, and the office was then filled by Rasul* Malek, a very fine-looking old man, whose power was now, of course, a mere cipher, and whose son was detained in prison by Gulab Singh,—ostensibly, for having fought against him with the Rajah of Ladakh, at Zanskar, but, in reality, to keep a check upon his father, who was known to be no friend of the Sikhs.

The village stands very prettily, upon a rocky eminence in the midst of the valley, and its three-storied houses, ornamented with fancy woodwork, after the fashion of Kashmir, reminded me of a Swiss village, the want of chimneys only excepted. It is surrounded by mountain-sides, pine forests, and orchards; and amongst these were patches of cockscomb, buckwheat, and two kinds of millet.

* Rasul signifies an apostle.

As we advanced, the scenery became very beautiful: the river becomes larger; the verdant and forest-clad mountains are indented by straths and defiles; smaller valleys send down their tributary streamlets to the waters of the Sind; here and there were seen the cottages and walnut-trees of a retired village, or the thatched roofs of an English-looking farmhouse would peep out, where the forest was the least dense; and I travelled forward, threading my way through a natural plantation of walnut, peach, apricot, mulberry, plum, apple, pear, and other trees, that rose upon the mountain-side, with surpassing beauty and extent; and I once amused myself with watching, from the opposite side of the river, the gambols of a black she-bear and her cubs.

The path was occasionally overshadowed by chunars, and a cluster of five Bryn-trees threw their enormous arms over a spot that was either an altar or a tomb, when they were first planted, but of which no vestige is now remaining.

With the exception of the Baramula pass, the valley of the Sind is, I think the most beautiful of all the straths that debouch upon Kashmir; it increases in width and magnificence as the path descends to the level of the Jylum: and the plateaux and precipices of the mighty Hara-muk, project a mural aspect on the right, long after the plain is so fairly reached as to allow a view of the whole line of the Pir Panjal, relieved against a tropical sky, and extended in all

its grandeur along the entire length of the unrivalled province which it bounds.

My Kashmirian tailor, an excellent specimen of his countrymen, and a great wag in his way, had asked my permission to go on in advance, in order to visit his family; and when I returned to my old quarters in the Bagh-i-Delawur Khan, he came hastily to meet me, and exclaimed, without a word of preface, "Sahib! Humara Zund mout!" (my wife's dead) and then burst into a most uproarious fit of laughter.

TRAVELS IN LITTLE TIBET.

&c.

CHAPTER XIII.

Arrival at Lodiana—Sir Henry Fane—Navigating the Sutlij—Scenery—Alligators—The Persian Water-wheel—The late Sir William M'Naghten and Shah Shuja—The Indus—Streams that combine in the Indus—Its Sacred Character—Palm Groves—The Bolan Pass—Lieutenant Wood—Arabic Inscription—Sir Willoughby Cotton—Sir Alexander Burnes—The Tamarind-fish—Hydrabad—Facilities for Navigating the Indus—The Lohanis—Native Preserves—The Amirs of Sind—The Sind Hound—Singular Death of three British Officers—A burning Jungul—British Detachment—An agreeable Evening—Vegetation of the Country—"Lions" and Alligators—Karachi—Bad Accommodation—Arrival at Bombay—Promontory of Aden—The Isthmus of Suez—Cairo—Visit to the Pyramids—The Magician—Tricks upon Travellers—Interview with the Pacha—Mehemet Ali and Runjit—Their Characters and Actions compared and contrasted—The Battle of Nezib—Return to Europe—Greece—The Piræus—Trieste Steam-boat—The Greek Islands—Venice—Munich—Lord Erskine—Lake of Staremberg—Celebrity of Strauss—Rotterdam—London—Conclusion.

CHAPTER XIII.

On my arrival at Lodiana, I gladly availed myself of the kindness of General Churchill, Quartermaster-general of Her Majesty's Artillery in India, who was about to descend the Indus for the purpose of joining the Commander-in-Chief, Sir Henry Fane, then at Bombay. He offered me the use of his boats, and the advantage of an escort, by which he was accompanied. I hurried forward my preparations, and in the course of a week we started together from Firozpur, then just made famous by the meeting between the Governor-general, Lord Auckland, and the Maharajah, Runjit Singh.

Being nearer to Lahor than other places in the Company's territories, it has justly been considered to be of great importance, as the cavalry and horse artillery could reach the Sikh capital in six or eight hours; and accordingly, orders had been issued for the formation of a cantonment, and preparations were in progress for a new fort, when we entered our boats on the 30th of March, 1839, and began floating down the Sutlij.

The boats used on the river are merely triangular lozenge-shaped rafts, with a rai ed gunwale turned up at the head, and upon this are constructed neatly-thatched reed cottages. The stream runs about two-and-a-half miles an hour; but the crew increase the speed of the boat by employing their united efforts upon a large oar from each side.

The scenery is sameness itself. The banks are usually little pigmy alluvial cliffs of six or eight feet in height, and fringed with a thick jungul of long grass and tamarisk-trees; now and then appears à cornfield near a solitary village; but all within land is generally hidden. The alligator, basking on the mud-banks, glided gently into the water unharmed by our too distant rifle shots, and the wild fowl, few as they were, never waited for our approach. The silence was frequently disturbed by the calling of the black and gray partridge, the monotonous creaking of the Persian wheel used in raising water from the river, the heavy rolling plunge of the porpoise, (which I have seen in the Sutlij as high as Felawur,) opposite to Lodiana, or the frequent falling of a large undermined portion of the bank, that ingulfed itself in the deep stream beneath it, with a noise resembling the booming thunder of a cataract.

In the evening the fleet was moored against the bank; we landed, looked about us with our guns, killed some partridges and quails, dined, went to bed, and were all afloat again with the dawn, so that the time passed pleasantly enough.

We reached Bhawulpur, or rather the bank opposite to it, for the town is three or four miles distant, in nine days. Bhawul Khan its fine-looking chief, was absent, so that we only saw the town, which, being environed with palm-trees, reminded me of Multán, but had nothing remarkable about it. Our baggage-boats were here exchanged for longer and stronger flat-bottomed vessels, raised fore and aft; but for our own use, we were fortunate enough to find there a covered boat, in which the late Sir William M'Naghten had accompanied Shah Shuja on his way to Shikārpur. In this, after a most annoying delay of three days, under a broiling sun, caused by a mistake on the part of the political agent at Uch (said to be the ancient capital of the Oxidacæ), where the Sutlij is joined by the Chunab we descended the river as far as Mithunkot, where we moored a great number of boats belonging to the Commissariat.

Here we found ourselves upon the Indus,

> "Ferens rapidum diviso gurgite fontem,
> Vastis Indus aquis mistum non sentit Hydaspen."*

with a stream of a mile in breadth, and often still wider, at a distance of three hundred and fifty miles from the ocean. The scenery on its banks remained of the same character—that is, of no character at all; but the river itself was magnificent, although so unadorned.

* M. Annæi Lucani Civilis Belli, lib. iii., line 235.

The greatest spirit of antiquity descended this river, and made it known to us; but it has flowed on almost unnoticed, since that event: its grandeur has been unknown, and its importance unawakened, although for thousands of years it has formed alike the boundary of a mighty continent, and the barrier of its very ancient faith. I felt a peculiar satisfaction in knowing that I had probably seen more of it than any other person ever did; I had drunk of many of its springs, and at the sources of many of its minor branches; and I alone had visited many of its mountains, lakes, and glaciers, which discharged their tributary streams in the shape of ready formed and furious torrents. I remembered with pleasure, that I had crossed all the rivers of the Panjab high up in their mountain channels; that I had forded the Shy-Yok at Nubra; that I was the first European who had been ferried across the Indus at Iskardo; that I had crossed the Chunab in Kishtawar, and the Ravi at Chumba; that no living traveller but myself had drunk of the sacred element in the Gunga-Bul, the most holy lake that Kashmir can boast of; that, in the same regions I had ascended to the Kosanag, the birthplace of the far-famed Hydaspes; that the waters in contact with our boat, might have once sparkled in the Gomul, up which I had marched with the Lohanis to Ghuzni, or have descended to Attok in the river of Kabul, and have joined it after trickling from the melting snows of the Hindu-Kosh, to meander in a swollen flood along the verdant borders of its beautiful Kohistan.

One glance of the Indus, and, without seeing them, we must believe in the immensity of the Pánjabi Himalaya; one glance at the Himalaya, and we cease to be surprised at the volume of the Indus; and it is impossible not to venerate a river, to form which ten thousand streams have leaped their waters downwards from some of the most elevated and most interesting regions on the face of the earth—a river that, looking to the northward and southward, owns no horizon but that of a sea, and yet moves forward in a course so well defined, that the Ganges, when compared with it, can only be regarded as a channelless deluge.

The deserts of Jysulmir have proved an effectual barrier to a frequency of access from Hindustan, and to their existence and situation may propably be attributed the fact of the Indus being less known than the Ganges. But the Hindus, nevertheless, consider the Indus as a sacred stream, and ablution with its waters is deemed meritorious. The poems of the Maha-Barat and the Purana Bhagavat, or Life of Krishna, treat of the Indus, or Sindu Nudi (the river of Sind), as a holy river, and one of the largest in Hindustan. I asked an old Hindu, who was praying on its banks, whether he believed in the existence of gods and demigods beneath its waves. His answer was replete with the same spirit of idolatry in which the Gueber worshipped the sun. "I don't know, I have never seen them, but I can see the Nudi, or river, and therefore I worship it."

Thick groves of date-palms rise on the banks of the Indus at Sukur and Rori, and its scenery for a moment wears a sylvan aspect, which it enjoys nowhere else in the plains. But the place was now alive with the "pride and circumstance of war," and the tents of the detachment in charge of the depot were pitched beneath a grateful shade. Shah Shuja and the main body of Sir John Keane's army were as yet at Shikarpur,* and accounts had just arrived of the advanced guard having met with a determined resistance at the entrance of the Bolan pass.

Sukur is supposed to be the capital of the Sogdi, and as the thermometer rose there to 105° in the shade, I had no intention of disputing that point. The river here narrows considerably; on its right bank are the ruins of the town, and on the left, which is more elevated, stands that of Rori; between them are four islands, two of minor importance, and two others, of which Bukur is the principal one, and is strongly fortified. Lieutenant Wood, the Budukshan traveller, whom we here found in command of the transports, pointed out to us an inscription, in Arabic, which, if my memory serves me, informs those who could read it, that the place had been for nine hundred years in possession of the Musalmans. On one of the islands is a building known by the name of the Sisters, ornamented with small pointed minars, and which tradition says was the residence of a Fakir.

* The city or place of game, or hunting.

It was too hot for moving about, excepting for the purpose of seeing the fort on the island, which completely commands the passage, and which had lately been taken possession of by a British detachment, under Sir Willoughby Cotton, after some preliminary negotiations conducted by Sir Alexander Burnes.

The formation of the rock is of a limestone, whose appearance and thin strata reminded me of that of Kashmir; but in many places it is much less compact, and the shells of which it is formed are much more numerous. After making a curve inland, the ridge again meets the river a little beyond Sehwan, and is washed by its stream for a distance of three or four miles. Lieutenant Wood informed me that it attained a height of two thousand feet. I noticed a sulphurous spring at its base near the brink of the river.

We ate the tamarind-fish, called the Pulla, at Sehwan, in great perfection: and fishing-boats, and single adventurers upon an inflated skin, were employed in their capture in all directions. The boats were of the same shape as the common boats that we noticed on the Indus; each contained a man and his family; on one of them we saw an otter that was in training, and on another were a plumed heron and an eaglet, to be trained as fishing-birds.

We had hitherto seen but four or five different kinds of fish;—the white mullet; a fish with a very broad head like that of a cat-fish, and an enormous spike forming the upper rim of the dorsal fin; a smaller

white fish without scales, known at Calcutta, so I was informed, as the Bagawar, and as the Tunglu in Central India; another which grew to a yard or more in length, flat-sided and somewhat resembling a hump-backed eel, with one small dorsal and one ventral fin continued from the gills to the tail, but of which I need not insert a more particular description, hearing that this, as well as those above mentioned, are well known on the Ganges, where the latter is called the Guali.

Hydrabad, the capital of Sinde, we did not see, excepting in the distance. As my companion and myself were anxious to proceed without any delay, so we did not seek an interview with the Amirs. We were at Hydrabad on the 23d of April, 1839. The south-west monsoon had already set in, and was blowing hard against us. We therefore contented ourselves with a sight of the gardens on the river-side, and the still more refreshing sight of some British officers who were *en route* up to Shikarpur. We also saw a handsome pinnace on her way up to Lahor, as a present to Runjit Singh.

To all appearance no river can be better adapted for an inland navigation than the Indus. No rocks or sandbanks are visible in its bed, and at Hydrabad where it is about three-quarters of a mile in width, it seemed deep enough for a fleet of men-of-war. But appearances are of little value in comparison with proofs collected by actual experiment. We are indebted for its soundings to Lieut. Wood, and the re-

sult of his labours is a conviction that the regularity of its course is so impeded by shoals and shifting banks, that although its depth may be uniform and sufficient between this and that place, yet no boat drawing more than thirty inches of water can depend upon an unobstructed passage for any considerable proportion of its whole length. In consequence of this, fears have been entertained that the navigation of the great African rivers may not be unattended with similar difficulty.

When the dangers and obstacles to the mere navigation are diminished, a consulate or agency, with permission to trade, should be established at Mithunkot; and the indefatigable Lohanis will do the rest; and they, who now descend even to Calcutta, will be too glad to make their purchases so near the entrance of the Gomul pass, and proceed with them at once to Afghanistan. Not far from Hydrabad, on the western bank of the river, are some preserves belonging to the Amirs of Sind. They seemed to be entirely composed of tamarisk-trees, and extend for several miles along the water-side.

The Sind hound, as it is usually termed, is a species of dog peculiar to the country, and considerable care, I believe, is bestowed upon the breed. It is a large and fierce animal, smooth haired, and usually white, and with sharp ears: a cross between a thorough-bred mastiff and a greyhound, would much resemble it. In general figure, but with a more

savage expression, it is not unlike a large English coach-dog: an animal which, some how or other, in the older books of natural history, has obtained the name of the harrier of Bengal. Although not probable, yet it is not actually impossible, that the original breed may have been brought home by the early European traders to the mouth of the Indus, and that the name may thus have originated in a not unlikely confusion of localities.

The halt of the troops under the command of Sir J. Keane at Jeruk, will be remembered in consequence of three officers of "the Queen's" having been caught by a fire whilst shooting in the jungul, and consequently burnt to death. Suspicions, which were at first attached to the natives, were, I understood, satisfactorily removed upon investigation.

The bank beneath the town of Thathah is steep and lofty. The stream of the river which probably once flowed beneath it might have proved a little more deep and violent than elsewhere, and the anchorage must have been proportionably bad. I thought the pretensions of Jeruk to be considered as the Pattala of Nearhus, were much better founded than those of Thathah, as at the former town there is a place exactly resembling a large, dry, shallow, and circular dock; and it appeared to me, from the summit of the hill near it, that, on account of the favourable nature of the ground, a large harbour might be formed with very little trouble, where, perhaps, in ancient times there

had already been one. Independently of the dangerous rock noticed by Burnes, there can I think be little doubt that Alexander would choose that mouth of the Indus which conducted him to the westward, and that he therefore must have followed that which then flowed beneath the modern town of Thathah, and disembogued itself near Karachi. Pattala is the name of a Hindu Hell, and might be so named as being a spot so far removed from their Kylas or Heaven in the Himalaya.

At Thathah we found a detachment under the command of Colonel Speller, and passed an agreeable evening at the mess. We afterwards pushed on to Ghurah, a village at the head of the creek, that runs inland from Karachi, and thirty-six miles from the latter place; where we were kindly received as the guests of Colonel Valliant, in command of the brigade which was encamped two or three miles from the town. The face of the country in general was very flat, but low, rugged, rocky hills, were scattered over it. The Dok, the Cactus, Byr-apple, an occasional Pipul, the Mimosa, and the Tamarisk formed a scanty jungul on the hard and glazed soil of the plain. The latter tree was most common in the neighbourhood of water; and near a spring where we halted for the night, I observed some oleanders in flower, and looking as fresh and as healthy as those I had seen in the valleys amongst the first ranges of the Himalaya.

The "Lions" of Karachi are alligators, to see

which, Captain Harris, the African traveller, and myself sallied forth on horseback, about gun-fire, on the morning of a "fine, bra', sunshiny day,"—as the young Highlander remarked of the morrow of his arrival in India. We had a refreshing gallop of about six miles, and arrived at the tank and the fakir's residence, situated in a small grove of Palms. The alligators were lying in the shallow water of the tank, which is about sixty or seventy yards in length, and almost as thick as sheep in a pen. They exhibited some symptoms of expectation as we approached them, by raising their noses a little higher above the water. It is usual to give them a goat, for the fun of seeing them fight and struggle for it; but we dispensed with this part of the ceremony, and remounted our horses, after visiting a warm mineral spring, if I remember aright, flowing from a bed of limestone that juts out not far from the tank, and supplies the tank with water, and its banks with shade and verdure.

Karachi itself is a neat town, built after the usual Indian fashion; and in colour its houses are scarcely distinguishable from that of the alluvium on which they rise. It contains twenty thousand inhabitants, its situation having raised it to an importance which will still be on the increase.

Finding that we were not likely to gain any thing by delay, we embarked on the creek of Karachi, in an open native boat, or kotiah, which might have been rendered very comfortable; but as we had no time

for making arrangements, we sailed at once. Immediately after passing the old castle at the mouth of the creek,—which could be made a place of great strength, but had been lately battered by Her Majesty's ship, Wellesley,—we found ourselves, for the space of a week, in a kind of purgatory, formed by the united effects of want of accommodation, dirt, vermin, a broiling sun, the stench of sharks' flesh, and sea-sickness, in a prison with a chance of being drowned. We arrived, however, safely at Bombay, on the 7th of May, after an unhurried voyage of thirty-eight days from Ferozpúr, including stoppages.

I sailed thence in the Atalanta steamer, on the 20th of the same month, and after a severe struggle against the monsoon, which had just set in, and blew with such violence as to render it very doubtful whether we should be able to reach Aden, we were delighted to see its mountains, as the day broke on the 3d of June.

This singular promontory is one mass of volcanic matter, and in many places presents the appearance of a broken and exhausted crater. A lofty ridge circles through its entire length of a few miles; and an open frontage and an anchorage are presented towards the sea on the side that faces towards Bombay.

The air is healthy, but there is no circulation, and the heat at midday is that of a furnace. The town is a mere collection of small, stone, flat-roofed

houses, without any arrangement amongst them that can be called a street.

Part of the isthmus is covered by the rocky extremities of the ridge, and the remainder, not exceeding a few hundred yards in width, has been strongly fortified, it being on a level with the great plains of the interior. The island of Ormuz was taken by the Portuguese in 1507. Aden was bombarded and taken by their admiral (Suarius) in 1517, with forty-three ships, having on board one thousand two hundred Portuguese soldiers, and one thousand Indian conscripts. But they did not long retain it; and their expeditions on the Arabian coast were not attended with any signal or permanent success.*

We touched at Judda, and, on the 14th of June, arrived at Suez.

I crossed the desert from Suez, and visited the pyramids, and saw the other lions of Cairo, and amongst them the renowned magician. He brings a boy with him, or allows the spectators to bring one, who must be young and innocent. He writes on paper some words (which a learned native, to whom I afterwards showed them, declared to be absolute nonsense), and then washes off the ink into a cup, and pours the black liquor, about a spoonful, into the palm of the boy's hand, who is then told to gaze closely and intently upon it. The magician sits by, muttering his prayers or

* *Vide* Osorius de rebus Emanuelis regis Lusitaniæ invictissimi virtute et auspicio gestis. Lib. undecimus.

incantations, and telling his beads at the same time; asking the boy from time to time if he sees any thing. On the occasion in question, the boy, after a short time, declared that he saw the Sultan; then a slave, who came to make his obeisance, then another; and then he saw the magic number of seven chairs, and seven people who came and sat upon them, &c. The magician then said, "Now all is ready; call for any one you please." Several persons were called for, and the boy looked intently into his hand; some he pretended to see; but in every case mistook either age, sex, dress, or appearance. When it came to my turn, I called for Runjit Singh; and the boy being asked by his master if he saw any one, described the Lion of the Panjab as a goodly European, with a coat, waistcoat, and breeches, two eyes, and a broad-brimmed hat, &c.

Mr. H. H. Lindsay (M. P. for Sandwich) who was with us, offered him a large sum, if he would correctly describe any one he named; and, at his own request, we gave him another trial in a private room. The magician first ordered some common prints, with scriptural subjects, to be turned with their faces to the wall, and then muttered till a profuse perspiration bedewed his temples. After intently gazing for ten minutes, the boy, with well feigned surprise, exclaimed suddenly, "Eccolo un uomo!"—but all was a failure. The magician at last gave me such a look as Sawney may have put on, when he said he was

going "bock again;" and which evidently contained a request that we would not spoil his trick by betraying him. However, he was dismissed as an arrant humbug, with a present for his trouble. I believe that every boy in Cairo is in his pay; and if you were to go to the end of the town, you would but select one who had probably watched you from the hotel-door, and had purposely met you on the way. The natives generally say that the man is an impostor; but it is strange how the incredulity of some Europeans has been staggered by a good hit or two that he has made,—such as would perhaps have made Dr. Johnson, at least, willing to believe in his preternatural powers.

At Alexandria I had the honour of being introduced to the Pacha by Colonel Campbell, in company with Captain Lowe, I. N., who had been a passenger on board the Atalanta, and to whose judgment we were, I believe, much indebted for our arrival at Aden. We sipped the finest coffee in the world in his presence, and he put a few questions to me concerning my travels, and the state of affairs in Afghanistan, but was occupied the greater part of the time in a nautical conversation with the captain.

Having so lately seen so much of Runjit Singh, and heard so much of Mehemet Ali, I took an interest in drawing a comparison between these two distinguished characters, making at the same time all due allowance for differences of place and circumstance.

It is singular that both Egypt and the Panjab, being of importance with regard to our East Indian possessions, should have been for so long a period ruled by two such persons as the Pacha and Runjit, alike remarkable, as the architects of their own extraordinary fortunes, for the love of conquest, by which they have been actuated, and the success with which they have encountered opposition. Mehemet Ali is a short, stout, well-made, but somewhat corpulent man, his eye dark, small, and sparkling with intelligence. Runjit's person was diminutive; but his forehead was broad and Napoleon-like; and the quick rolling of his large and only eye, was indicative of a mind that could instantly and habitually concentrate all its energies upon any given subject.

Runjit died at sixty, of an old age brought on by his excesses, having been for a long time unable to mount his horse without assistance; whilst the Pacha, now seventy-one, is still in the full vigour of his intellect, and, when I saw him, trod the ground as if it were his own.

In the commencement of his career, Runjit's character has an advantage over that of Mehemet Ali. He had no master to rebel against, and amidst the troubles of the Panjab he improved his fortune with the small force which his father left him: he acquired possession of Lahor by an agreement with the retiring Afghans,* and as he did not commit an act of re-

* *Vide* Prinsep's Life of Runjit Singh.

bellion, it is not fair to discuss what he might or might not have done under circumstances similar to those by which Mehemet Ali first rose towards independence.

"It is to the honour of the latter, that, oppressive as a military government must be, his sceptre has been but seldom dipped in blood, that he has made travelling safe in his dominions, exhibited a show of impartial justice, and in all the tumults of a distracted throne has protected unhappy Palestine."*

Runjit has never been fond of shedding blood, but he has sometimes imprisoned and connived at imprisonment, until his victims have been driven to desperation, and destroyed themselves. In some instances this has been effected, it is said, by swallowing a diamond.

Although cruelty in detail, as it were, has been much avoided by both, yet where whole nations have been dealt with by either, and the happiness and interests of mankind have been at stake, compassion has been utterly unknown, the voice of conscience has been stifled, and justice tempered with mercy has not merely been kept in the background, but expelled from the councils of both by the too powerful forces of avarice and ambition.

The head and front of Runjit's offending in this particular has been his depopulation of Kashmir, by the treatment which the Musalman inhabitants have

* *Vide* Blackwood's Magazine, Jan. 1, 1841. Art. Mahomed Ali.

experienced at his hand. That splendid province has been destroyed, and devastated, not by the cannon and the bayonet, but by the nefarious exactions and rapacity of his governors. Money, not conscripts, has been his object, and so long as his tyrannical connivance procured him the former, he cared not for the consequences, either to the inhabitants, or, eventually, to his own treasury. He was just the man to have opened the goose that lay the golden egg. If he had not been restrained by the gigantic power of the East India Company, Runjit would long ago have been seated on the throne of Delhi, a Great Mogul, in all but his religion: and there is little doubt that his political position has saved him the perpetration of many a crime, and the infliction of much of that misery, which has always followed upon the course of an Asiatic conqueror.

But when the sword of rebellion was unsheathed, and it became necessary to dignify and support the cause in which it was drawn, I believe that the reckless actions of Mehemet Ali have had no parallel in the annals of the Panjab. Nothing that Runjit has done could be put in comparison with his conscriptions, and his conduct in Syria, or the tyranny with which life and property from one end of Egypt to the other have been made subservient to his will.

Though I think that Runjit was fully equal to the Pacha in mere ability, and that either, *mutatis mutandis,* might have acted in many respects as the other has done, yet in mere strength of mind, Runjit has shown

himself to be much inferior. Shameful and influential favoritism have, I believe, been unknown in the palaces of Egypt. No one was better aware than Runjit, of the advantage to be gained by cutting off the heads of the tallest poppies; but in some instances he was too easily diverted from his intentions by the arts and persuasions of any one he liked. Runjit could neither write nor read, and the result of his idleness in private life was, that all shame, all dignity, all royal state, were forgotten by the Lion of the Panjab, in his debaucheries; and the father and brothers of Hira Singh took advantage of the Maharajah's friendship for him, slowly but steadily to create a dynasty too powerful for the master that had raised them from their original obscurity: an example which the more manly and vigorous mind of Mehemet Ali would never have allowed him to imitate.

Neither were overburdened with real religion, though both knew the advantage of making a display of respect for it. Mehemet Ali has twice defeated the Wahabees, and, on the first occasion, he visited the tomb of the Prophet, and returned as a Haji to Cairo. Runjit has never, I believe, made a pilgrimage to Hurdwar, or the Ganges, but has repaired to some of the shrines in his own dominions, and always evinced the greatest respect for the Guruntb.* He was, at least, superstitious, and paid attention to omens and predictions; whilst Mehemet Ali, on the other hand, seemed perfectly to understand "the

* The sacred book of the Sikhs.

fortunate hour," without a reference either to his beads or his soothsayers.

Much, therefore, of the discrepancies observable in the character of these two chiefs, is attributable to a difference of meridian, the position of their dominions, and the want of employment. The fine talents of Runjit lay, doomed to comparative obscurity, on the East India Company's north-west frontier. His kingdom was not large enough, and the Panjab was to him as a Macedon to Alexander. The restless desire of conquest was always sufficiently apparent; he was a conqueror at heart, and to the end of his life, when he spoke of war, he talked with all the fire and energy of a young general.

The glaring difference that existed between them on the subject of liberality of mind, may be attributable to the same cause. That of the Pacha is too well known to require comment; it shows that he is neither a Turk nor a Mahometan, or that, at all events (like his master, Mahmoud, whom I have seen going to mosque in Wellington boots and gilt spurs), he is superior to the prejudices and superstitions of either;—as the dismissal of the greater part of his harem alone would prove. The public institutions, on the pattern of those of Europe, are the admiration of every traveller; and the permitted freedom of ingress to his time-hallowed dominions, evinces a more than civilized immunity from suspicion, and a noble confidence in his own powerful talents.

Runjit, on the contrary, was exceedingly jealous

of every one around him. Magnanimity was no part of his character when his suspicions were once aroused. He paid an old man to try all the remedies that were prepared for him by Dr. Wood (of Sir H. Fane's staff), and would not take them, even after the medicinometer had declared himself the better for them; and, one day, when the Koh-i-nur (mountain of light) was produced, and I was examining the blazing brilliant rather too intently upon my open palm, I was yet aware of his giving a sign to the man in charge of it, to resume his functions immediately, although a full Durbar was sitting at the time. I believe he thought I might be going to make a copy of it, and might perhaps afterwards substitute a false diamond for the real one, a trick which the Chinese are said to practise sometimes.

I was in the Panjab when he received the diploma that had been forwarded to him by the Royal Asiatic Society, by which he was made an honorary fellow of that distinguished body. Runjit was highly delighted with the compliment, though he did not clearly comprehend the meaning of it. He wanted to know if there was any chance of its being taken from him again; and by way of guarding against such a contingency, he finally told one of his European officers to make as exact a copy of it as he could, and I had the honour of drawing in the lion and the unicorn at the head of it, so as to render the forgery complete.

His own son, grandson, and adopted sons, were

watched with regular and unremitted vigilance; nor excepting on account of the favouritism I have already alluded to, would any one have risen to any great power or influence in the Panjab. His conduct, however, in this particular, was not different from, although perhaps more systematical than, that of any other potentate in the East; Sultan Mahmoud and Mehemet Ali excepted, who allowed his sons the command of his armies, without fear of their making any attempt against his own power.

Runjit again was naturally in a constant state of alarm for the integrity of his dominions. He was jealous of every European, and particularly of Englishmen, and, could he have done so, would not easily have been persuaded to allow any English traveller to cross his frontier. But courtesy and hospitality, which he has so frequently displayed, were cheap and unavoidable returns for the perpetual friendship that existed between him and the East India Company; an alliance to which, as it prevented their taking Dost Mohamed by the hand, was, as I have elsewhere remarked, one of the leading causes of the war in Afghanistan.

I had waited a week longer than was necessary in Egypt, in order to see what would be the result of the daily expected encounter, which proved to be that of Nezib; but it was not worth my while to have done so. A few guns only announced the news of the victory, to the inhabitants of Alexandria, and

the Pacha, I was told, received the news as quite a matter of course.

It was with feelings of unalloyed satisfaction that I again found myself in Europe, although in the performance of quarantine at the Piræus. I escaped from it, to be astonished at the commanding grandeur of the Acropolis; to look upon the plain of Marathon, from the Pentelican mountain, and the island of Salamis, from the tomb of Themistocles; and to witness from it the extraordinary brilliancy of a Grecian sunset behind the former.

The Trieste steam-boat opened some new and noble scenery at every turn, as it threaded its way amongst the Grecian Islands. We passed Patras, Ithaca, and Cephalonia, coasting the soft and pre-eminently beautiful island of Corfu, with its blue dreamy inlets, its sunny mountains, and its olive-covered undulations. We anchored for a few hours before its capital, and then proceeded in sight of the bold coast of Epirus, and the towering precipices of Acroceraunia. We touched at Ancona, after passing in full view of the once-famous shrine at Loretto, and soon afterwards the Bora Adriatica began to blow, the sea began to rise, the passengers retired to their berths, and the remainder of the voyage to Trieste was only agreeable at intervals.

From Trieste we passed through Venice and the Tyrol, where the villagers stared with most amusing astonishment at a Hindustani in the service of my tra-

velling companion, Mr. Lindsay, and who occupied the box-seat of the carriage.

At Munich, I was, of course, disposed to admire every thing, excepting perhaps the over-gilded ceiling of the Glyptothek, which, as it appeared to my poor judgment, is more in keeping with the pageantry of a *salle d'audience* than with the venerable dust on the ancient statues and marbles that are placed beneath it.

We accepted an invitation which we had the honour of receiving from Lord Erskine, and passed two or three most agreeable days at his very pretty, but unpretending, château of Allmonshaüsen, on the banks of the fine lake of Staremberg, at the foot of the lower ranges of the northern face of the Tyrolian Alps, and distant but about eighteen English miles from Munich.

I had never met with the name of Strauss at Iskardo, and if I had heard it in Europe, it had escaped my memory; and as we were descending the Rhine in a steam-boat, I happened, in a moment of unpardonable ignorance, to ask, in the company of some German ladies, who he was? when one of them, of high rank, remarked with a look of pity—"Is it possible that you don't know who Strauss is? After having heard you say that, I can easily believe that you really have travelled as long and as far as you say you have!"

I crossed from Rotterdam to the Thames, and

landed at the Custom-house on the 5th of September, 1839, with mingled feelings of gratitude to the kind Providence that had protected me in my wanderings, and delight at the prospect of once more approaching, after so long an absence in the East, an English home,

> "Where Britain courts the western spring,
> Where lawns extend that scorn Arcadian pride,
> And brighter streams than famed Hydaspes glide."
>
> GOLDSMITH's *Traveller*.

APPENDIX

No. I.

KASHMIRIAN MEASURES.

3 red beads* = 1 dang.
3 dang = 1 kasyreh.
4½ kasyreh = 1 domreh.
8 kasyreh = 1 pul (a pinch).
5½ pul = 1 pau (a handful), or 4 chatang.
4 pau = 1 ser or asser.

The ser differs considerably at Lodiana and Kashmir.
1½ ser of Kashmir = 1 munawutu.
6 ser of Kashmir, or 4 munawutu, or 4½ ser of Lodiana = 1 turak.
16 turak = 1 kirwah.
1 kirwah = 96 ser Kashmir, or 72 ser Lodiana = 144 lb. English.

In Kashmir accounts are kept by hundreds of rupis; at Kabul, by tomans or twenties.

There are thirteen bridges between Islamabad and Baramula.

Kanibul	Simbul
Bij Beara	Sopur
Pampur city	Baramula.

The seven following are in Sirinagur.

Amir-i-Kudal	Ailah Kudal
Hubah Kudal	No Kudal
Futi Kudal	Safur Kudal.
Zynah Kudal	

There are three large bazaars, in the city of Kashmir, Sher-Guhr, Zynah Kudal, and Hubah Kudal.

* The red beads or berries used as weights in the East are of the Abrus Precatorius.

APPENDIX

No. II.

VOCABULARY OF KASHMIRI; A PRACRIT, OR DIALECT OF SANSCRIT.

ABBREVIATIONS.—*Germ.* for German language.—*Isl.* for Islandic (or the old Scandinavian).—*Dan.* for Danish.—*Angl.* for old English.*

Man, *manu;* Germ. *manu* (*mannus*); Isl. *madr* (*mannr, mannus, manur*).

Woman, *zunana;* Sc. *zen.*; Isl. *kven, kvinna.*

Boy, *nuchu.*

Girl, *kúr.*

Father, *mál.*

Mother, *maj.*

Brother, *baui.*

Sister, *beneh.*

Uncle by the father's side, *petur.*

Uncle by the mother's side, *mám*; Germ. *muhme.*

Father's sister, *páp.*

Mother's sister, *más;* Dan. *moster.*

Witch, *dagun-dyn.*

Horse, *gur;* Isl. *paëf, jor,* pronounced *yoor.*

Mule, *kujur.*

Ass, *khur.*

Bull, *dánd.*

Cow, *gau;* Isl. *ku.*

Buffalo, *mynsh.*

Sheep, *húndu.*

Goat, *bukra;* Isl. (*aries vel hædus*) *bekri.*

Kid, *kiju put;* Isl. *kid.*

Dog, *hun;* Isl. *hundr;* Dan. Germ. *hund;* Ang. *hound.*

Bitch, *huni.*

Fox, *loh;* Isl. *skolli.*

Jackal, *chaghal.*

Wolf, *rama-hund;* Dan. *hund.*

Bear, *harput.*

Otter, *udur;* Dan. *odder;* Germ. *otter;* Isl. *otr,* or *otúr.*

Stag of Kashmir, *hanglu.*

Hare, *khur gosh* (asses' ears); Isl. *héri* (*hjer*).

Game, *shikar.*

Pheasant, *monal* (the Impeyan pheasant).

Redlegged partridge, *kukau.*

Quail, *batur.*

Woodcock, *jel kukur.*

* For the synonymous and symphonious additions in the above languages, I am indebted to the kindness of Professor Hornemann, of Copenhagen.

On the burning of Indian widows, *vide* Observationes in magna editione Eddæ Antiquioris, t. 11, Hafn. 1818. 4to, pages 929—934. Hornemann, Copenhagen.

Wild duck, *putchin.*
Tame duck, *butuk*; Turkish also.
Goose, *auz* (anser); Isl. *gœs, gŭs.*
Heron, *burag.*
Snipe, *tur kukur.*
Owl, *rat-i-mogul* (the night mogul or thief).
Head, *kulah;* Isl. *kollr.*
Eyes, *uch;* Isl. *augu.*
Nose, *nusi;* Isl. *nos, nasir.*
Teeth, *dund;* Isl. *tonn.*
Mouth, *us;* Lat. *os;* Isl. *ós.*
Hands, *atu.*
Legs, *kar;* Isl. *kalfas;* Anglice, *calf.*
Feet, *paie;* Isl. *fætr, fætur.*
Bread, *wuch.*
Water to drink, *trysh.*
Meat, *maz;* Isl. *matr;* Dan. *mad, mat.*
Fish, *gad;* Lat. *gadus.*
Fruit, *mewu.*
Grapes, *duching;* Isl. *pruga;* Dan. *drue.*
Apples, *sunut.*
Pears, *tung.*
Apricots, *suri* or *churi kuj.*
Peaches, *sunun.*
Melon, *khurbuza;* Germ. *kürbis.*
Walnuts, *dūn.*
Almonds, *badám.*
Pomegranate, *dan.*
Tree, *kul.*
Mountain, *koh* or *sundur.*
Peak, *thong;* Isl. *tángi, promontorium.*
Valley, *nar* or *duru;* Isl. *dalur.*
River, *wet* or *veyut;* Isl. *vatil.*
Torrent, *arrah;* Isl. *á,* genitive *ás:*—(*amnis*).
Smooth stream, *kuhal.*
Lake, *dul;* Isl. *dæla, rivus, rivulus.*
Marsh, *ser;* Isl. *saus.*
Spring, *nag* (a serpent) figuratively.
Dry ground, *buhut.*
House, *ghur;* Isl. *hús.*
Street, *dur.*
Garden, *bagh;* Angl. *bog.*
Orchard, *wungeh;* Isl. *vangr;* Dan. *vange.*
Wood to burn, *alau.*
Chenar, *buyn.*
Elm, *bryn.*
Poplar, *frus.*
Willow, *vyr.*
Mine of Metal, *kair.*
Gold, *son.*
Silver, *rup.*
Copper, *tromb.*
Lead, *nag.*
Snow, *shin.*
Ice, *tulla kutur.*
Strong, *dahur.*
Weak, *lagur.*
Cold, *tur.*
Hot, *tût;* warm, *ushan.*
Heavy, *gus.*
Light, *lut;* Isl. *lettr, lett;* Dan. *let.*
High, *tuhud.*
Low, *sún.*
Great, *bud.*
Little, *lūk;* Isl. *làgrslág;* Angl. *low.*

Rough, *tuhur*.
Smooth, *suni*.
Life, *ruh*.
Death, *mud*; Isl. *mord*.
Black, *kryhun*.
White, *chut*.
Long, *juhut*.
Short, *jut*.
Blue, *nuyul*.
Red, *wuzul*.
Green, *subz*.
Yellow, *ludur*; Isl. *gulur*.
Saddle, *zin*.
Bridle, *lakum*.
Boat, *nau* (*navis*); Isl. *nói*.
Barge, *bahatz*.
Punt, *shikari*.
Matting, *dunga*.
Light, *gash*.
Darkness, *ani gutta*.
Morning, *subu* or *siberi*, whence the name Siberia.
Noon, *mudin*; Isl. *middagr*; Dan *middug*; Angl. *midday*.
Evening, *milehwan*.
Sun, *siri*.
Moon, *zun*.
Stars, *taruk*.
Cloud, *ubur*.
Thunder, *guggerai*.
Lightning, *auzmul*.
Rain, *rûd*, and in Persian.
Hail, *dot*.
Dry sleet, *mukur*.
To-day, *uz*.
To-morrow, *puga*.
After to-morrow, *kulket*.
Yesterday, *youeh*.
Day before yesterday, *auterah*.
This year, *johus*.
Next year, *bront hus*.
Past year, *purhus*.
Right, *duchin*.
Left, *kawur*.
Straight forward, *sida*.
Bring, *un*.
Take away, *nih*.
Lift up, *tul*.
Go, *gatz*.
Come, *wulah*.
Go quickly, *tiken gatz*.
Go slowly, *lut-puk*.
Go away, *pokhuh!*
Mount your horse, *ghor iskus gatz*.
Dismount, *bonwus*.
Get up, *wut!*
Alone, *Kani*.
In company, *sita*.
All go away, *kulwat guchu!*
Sit down, *beh*.
What is the price of this? *kyt chus mál?*
Which is the way to? *wut kuté kinche?*
Is there a horse path to? *Gur wut cha?*
How many? *kutz?*
How much? *kyt chu?*
There is, *chu*.
There is not, *Chu-no*.
Give, *dih*; Isl. *tja*, pronounced *tia*.
What is the name of this or that? *yut kiyah chu nam hut?*

KASHMIRIAN NUMERALS.

1. *akh.*
2. *zuh;* Dan. *to.*
3. *treh;* Dan. *tre*
4. *char.*
5. *panz.*
6. *sheh;* Dan. Isl. *sex.*
7. *sut;* Dan. *syv.*
8. *ayt;* Isl. *atta.*
9. *nuh;* Dan. *ni;* Isl. *nur.*
10. *dah;* Lat. *decem;* Isl. *tugr.*
11. *kah.*
12. *bah.*
13. *triuh;* Dan. *tretten.*
14. *chudah.*
15. *pandaz;* Dan. *femtin;* Isl. *fimtán.*
16. *shurah.*
17. *sudah;* Isl. *seytján;* Dan. *sytten.*
18. *aytdah;* Isl. *atján;* Dan. *atten.*
19. *kunahwuh.*
20. *wuh;* Dan. *tyve.*
21. *akwuh;* Dan. *en-tyve.*
22. *zuhtawuh.*
23. *trehwuh.*
24. *chuwah.*
25. *panzuh.*
26. *shahwuh.*
27. *sulawuh.*
28. *aytáwuh.*
29. *kunatruh.*
30. *truh;* Dan. *tredive, tredre;* Isl. *prajatin.*
40. *chutajyh.*
50. *panzah;* Isl. *fimtin;* Swed. *femti.*
60. *shuzut;* Isl. *sextin;* Swed. *sexti.*
70. *sutut;* Isl. *esantin;* Swed. *sjutti.*
80. *shyt.*
90. *nuhmut;* Isl. *nintin;* Swed. *nitti.*
100. *hút;* Isl. *hundred* (*olim hund*).
1000. *sáz.*
10,000. *luk.*
100,000. *lak.*
100,000,000 *kror.*

1st. *gureh nyak.*
2nd. *dowyum.*
3rd. *treyum.*
4th. *surum.*
5th. *panjum.*
6th. *sheyum, &c. &c.*

VOCABULARY OF THE LANGUAGE OF BULTISTAN,

SURI BUTAN, OR LITTLE TIBET.

Milk, *ana*.
Bread, *khurba* (*ghurba* in Abyssinian).
Fire, *myh*.
Air, *hish*.
Water, *tchuch*.
Earth, *sah*.
Heaven, *snum*.
Sugar, *karha*.
Meat, *shahur*.
Grapes, *urgun*.
Apricots, *chuli* or *suri*.
The kernel, *yakpah*.
River or lake, *tsuh*; Dan. *so*; Germ. *see*; Isl. *sjór* (*sjó*).
The Indus, *Gym-Tsuh*, the collected or great river.
Hill, *brok*; Isl. *brekka*.
Mountain, *rhi*.
Plain, *thung*.
Sand, *biangh*.
Castle, *khur*.
Land paying rent, *yul*.
Land paying no rent, *gund*.
Good, *Llakmoh* (pronounced as *ll* in Welsh).
Bad, *sheshik*.
Enough, *tsud*.
More, *yug*.
Ask, *tris*.
Give, *min*.

Bring my horse, *shtah kiung*.
House, *mulsa*.
Way, *lum*.
High road, *rgyl lum*.
Go, *songh*.
Come, *ongh*.
Which is the way? *lum gar yut?*
Sit down, *dukh*.
Mankind, *mihi*.
A man, *bussa*.
Woman, *bustring*.
Boy, *pruh*.
Girl, *bunuh*.
Horse, *shtah*.
Mare, *rgonmah*.
Grunting ox, *hyak*.
Cow of same, *potor*.
Dog, *khipo*.
Snow, *kah*.
Ice, *gung* or *yek*; Isl. *jaks* (*yahs*).
Tree, *starsji*.
Shrub, *laksuk*.
Red, *marfo*.
Yellow, *serfo*.
Green, *hunpo*,
Above, *yer*.
Beneath, *turu*.
Strong, *kurker*.
Weak, *thear*.
Old, *Appo*.
Young, *jewan*.

Ear, *snar.*
Hair allowed to grow, behind the ear, *snarsko.*
Fish, *niah.*
A tent, *'rhba.*
Tent-pole, *'rbaka.*
Rope, *'rbathuk;* Isl. *reyp.*
Goître, *gryhr.*
Man's frock, *gonma.*
Cap, *nuting.*
Shawl, *kar.*
Teapot, *kharial.*
To-day, *dring.*
To-morrow, *huski.*
Rajah, *cho.*
Queen of Little Tibet, *chokro.*
Prince, *chopru.*
Title of Rajah of Little Tibet, is *'Rgyl-fo.*
Title of his Queen, *'Rgyl-mo.*
A gin or devi, *dryh;* Isl. *drangr;* Norweg. *drum* (*esse spectrum*).
Female, *deidryh-mo.*
Fairies, *hla* and *hla-mo;* Isl. *alfas.* (*Elf* Angl.)
Yech or satyr, *yulufru;* Isl. *jola-sveina;* Swed. *jul-folk.*
Yesterday, *gundi.*
Day after to-morrow, *snim.*
Day before yesterday, *zes.*
Pashm or Shawlwool, *ribul.*
Goat, *ruskis* and *rah.*
Ibex, *skyn.*

BULTI NUMERALS.

1. *chich.*
2. *nus.*
3. *sum.*
4. *auji.*
5. *rah.*
6. *truk.*
7. *dun.*
8. *gyht.*
9. *oghu.*
10. *chu.*
11. *chuschich.*
12. *chong nus.*
13. *chuksum.*
14. *chubji.*
15. *chorah.*
16. *churuk.*
17. *chubdun.*
18. *chabget.*
19. *churghu.*
20. *nishu.*
30. *sunchu.*
40. *yib chu.*
50. *kalchu.*
60. *nishu drum.*
70. *dunchu.*
80. *esubji.*
90. *oghubchu.*
100. *bgyah.*
1000. *stong.*

VOCABULARY OF THE LANGUAGE OF THE CHITRAL,

OTHERWISE

LITTLE KASHGHAR, OR BELUT.

Man, *rug*; Sc. *rekkr*.
Woman, *kumri*; Isl. *kerne*, *krinna*; Dan. *koni*, *kirnde*.
Boy, *duk*; Isl. *drengr*; Dan. *dreng*.
Girl, *kumeru*; Sc. *mær*; Old Dan. *maar*.
Eyes, *uch*; Isl. *augi*.
Nose, *naskar*; Isl. *naiz*, *nasir*.
Mouth, *diran*.
Ears, *khur*; Isl. *eyru* (*audire heyra*).
Arms, *barzu*.
Hand, *hast*; Isl. *hand*.
Body, *budun*.
Heart, *hurdi*; Isl. *hyarta*.
Leg, *dek*.
Foot, *pong*.
Blood, *ley*; Sc. *læ* pron. *lay*.
Milk, *chir*; Isl. *skir* (*lac aridum, sive coagulatum*).
Wine, *ren*.
Grapes, *durut*; Isl. *prugus*; Dan. *drues*.
Melons, *kergusah*.
To eat, *juwak*.
To drink, *aupyk*.
To see, *poshik*.
To smell, *tingayik*.
To hear, *khurupurai*.
To speak, *orestum*.
To go, *burai*.
To come, *hai*.
To ride, *istorai*.
House, *dur*.
Field, *kuru*.
Mountain, *un*.
Plain, *dusht* or *zusht*.
Defile, *gol*.
Valley, *ulat*.
River, *sin*.
Torrent *gologh*; Isl. *gil*.
Tree, *kun*.
Forest, *jungul*; Isl. *klungur*.
Battle, *jung*.
Peace, *jambik*.
Fire, *ág* (*ignis*).
Water, *augr*.
Wind, *hawa*.
Sword, *kongur*.
Gun, *tophang*.
Bow, *drun*.
Arrow, *wyshu*.
Spear, *nasyt*.
Shield, *huri*.
Horse, *astor*.
Cow, *leshu*.
Go away, *burai bogho!*

Come here, *ir ageh!*
Give me, *mula det!*
Take away, *guneh!*
Way, *rah.*
Show me the way, I will give you something, *rah pushau! jum kia dom.*
Good, *jum.*
Bad, *dish.*
High, *yung.*
Low, *past.*
Great, *lut.*
Little, *tsyuk.*

VOCABULARY OF DANGRI.

Spoken in Astor, Gilghit, and some countries or banks of the Indus, between Little Tibet and the plains of the Punjab.

Country, *yong.*
Village, *kui.*
River, *sin.*
Mountain, *tcheesh.*
Tree, *tome.*
House, *gosh.*
Castle, *kote*; Isl. *kot.*
Man, *manuju*; Isl. *maneskju.*
Woman, *tcheh*; Isl. *kven.*
Boy, *bal.*
Girl, *muly.*
Horse, *ashup*; Sc. *ess.*
Ass, *jakun.*
Mule, *kutcha.*
Dog, *sung.*
Bull, *dono.*
Cow, *gau*; Isl. *ku.*
Gin or devi, *damon* (δαιμων), *dæmon.*
Fairy, *barai* (*peri*).
Enchantment, *yech-kuch*; Isl. *giorninga.*
Head, *sich.*
Forehead, *nilau.*
Eyes, *ashi*; Isl. *augn.*
Eyebrows, *ashi koti.*
Eyelash, *ashi komi.*
Nose, *notu*; Isl. *nos nasir.*
Mouth, *asi.*
Cheek, *muk.*
Teeth, *doni*; Isl. *toun, tennur.*
Ear, *koni.*
Beard, *dyh.*
Neck, *shak.*
Hands, *hal*; Isl. *hand.*
Arms, *shako.*
Legs, *doni.*
Feet, *pah.*
Fire, *agâr.*
Water, *wuhi*; Sc. *vogr* (*mare*); Germ. *wogen* (Ang. *waves*).
Earth, *sum.*
Gold, *son.*
Silver, *rub.*
Iron, *kimyr.*

Capper, *zangutz.*
Lead, *nong.*
Sword, *kunghur.*
Spear, *nuzer.*
Shield, *pali.*
Armour, *bych.*
Army, *sih.*
Battle, *birgah.*
White, *kinu.*
Black, *sick.*
Yellow, *kumunu.*
Blue and green, *nila.*

Red, *latu.*
High, *ulalu.*
Low, *latu;* Isl. *lagur.*
Great, *baru.*
Little, *chunu.*
Come, *eh!*
Go, *boh!*
What is the name of this place? *ani dishu nam joh?*
Right, *durshibam.*
Left, *kibam.*
Straight, *suja.*

Subjoined are a few words and sentences in common use, which are not only synonymous, but would appear to be identical with those written against them. A list of such words might be increased to any amount by inspecting the Anglo-Oriental dictionaries.

Gred, an eagle, Kashm.; *gled*, a kite in Scotland; Dan. *gleute.*
Basun, any vessel for holding water, Hindust.
Kotal, Pers., a hill; *côte*, French.
Brok, L. Tib., a rock.
Pice, L. Tib., penny, *i. e.* the copper coins of Hindustan.
Mout, Pers., death (*mort*).
Jins, Hindust., genus, a kind.
Afia, Kashm., a kind of snake (οφις).
Sarp, a serpent, Panjabi.
Strup, L. Tib., a bridle.
Him, Hindust., snow; Isl. *hrim;* Germ. *himmel*, heaven. Himalaya, the place of snow.
Tarik, Hindust., dark.
Tavis, Pers., device.
Mus, Kashm., juice of the grape; Lat. *mustum;* Eng. *must.*
Uder, Kashm., otter.
Diwal, Pers., a wall.

Musak, Hindust., sheepskin for holding water; (σακκος) sack.
Huli, Hindust., softly; and in Scotland also.
Pak, Hindust., clean; Scot. *pawky*.
Mulaim, Hindust., soft (*mollis*).
Teter, Hindust., black partridge, or *francolin tetrao* Lat.
Shurm, Hindust., shame; Isl. *skawm, skomm*.
Nam, Hindust., name.
Abad, Pers., abode.
Bundah, Arab., a slave; Isl. *bundinu* (*vinctus, legatus*); Angl. *bound*.
Bagh, Pers., a garden, a bog; Isl. *hagi*.
Makpon, L. Tib., an army; *μαχομαι, pugno*.
Kar, Hindust., care, business.
Aya, Arab., a nurse, in Hindustan, and a governess in Spain, a word brought by the Moors.

Little Tibet:

Goa? shall I proceed?
Goida? will you go?
Goyed, I will go now.
Chok miung goyed, all men are going.

The whirling toy held in the hands of the Lamas of Great Tibet is called *a skru*, screw.

Vuy Kuntha (the heaven of *Vishnu*, said to be at Magru, or the Pole); Isl. *ve, templum, domus*.

Pal, in Sanscrit, a shepherd; Isl. *pales*, goddess of shepherds.

Do. do., the word *Tope*, applied to the old towers, cenotaphs, &c., in Afghanistan; Isl. *stupa, stavpul, stopull* (*turris*, steeple).

Tiba, a mountain, Hindust., a peak; Isl. *toppo, cucumen montis, &c.* Dan. *top*).

OBSERVATIONS

ON THE

VEGETATION AND PRODUCTS OF AFGHANISTAN, KASHMIR AND TIBET.

BY J. FORBES ROYLE, M.D., F.R.S., &c.

AUTHOR OF "ILLUSTRATIONS OF HIMALAYAN BOTANY AND FLORA OF CASHMERE," "ESSAY ON THE PRODUCTIVE RESOURCES OF INDIA," &c.

THE plants collected by Mr. Vigne in Kashmir, Astore, and Iskardo, in Little Tibet, and placed in my hands, amount to nearly ninety species. The majority, from imperfect drying in the first instance, or from subsequent injury, are in too imperfect a state to allow of any accurate description of new, or even of the identification of old species. But having many of the same plants in my own herbarium, from the Himalayan mountains and Kashmir and from Kunawur, which may be considered a part of Tibet, I have been able to identify several of the species, and most of the genera, even when in a much decayed state. In recent times, parts of the above countries have been visited by different botanists, and our knowledge respecting their climate and natural history, at present imperfect, will become both definite

and extensive, when they have published the result of their labours. The plant collectors for the East India Company's Botanic Garden at Saharunpore, sent into Kashmir in 1828, 1829, and 1831, brought me numerous specimens of its Flora, as well as of its fruit-trees; and from Kunawur I obtained specimens in 1825 and 1831. Since then Kashmir has been visited by Mons. Jacquemont, Baron Hugel, and Dr. Falconer; Cabul and Afghanistan by Mr. Griffith.

As the specimens do not allow of minute botanical examination, the most interesting and important information to be derived from them is that of their geographical distribution, as this enables us so frequently to judge correctly respecting the climate and capabilities of a country with which we are otherwise unacquainted. Another very interesting fact which may be settled from even a small collection, is the extent to which the plants peculiar to India extend to the north and north-west, and the points where they are met by the characteristic Flora of what botanists call the Persian region.

1. It is desirable to ascertain how far the Flora peculiar to the plains of India extends. The Hon. Mr. Elphinstone, in travelling from Moultan to Peshawur, mentions, that in the neighbourhood of the Indus he saw "the trees like willow," which are probably *Salvadora*, and at Dera Ishmael Khan, the *jaund* and the *kureel*, which are no doubt *Prosopis spicigera* and *Capparis aphylla*. These are likewise found

in the arid country near Delhi, and the north-west of India, in the form of large shrubs.

Dr. Falconer, in travelling from the north-west of India towards the Indus at Attock, wrote to the author that the Flora of the Punjab was exactly that of the neighbourhood of Delhi,* and that he met with the *Dhak* or *Pulass* (*Butea frondosa* of botanists) so common in all the jungles of India, as far as the western bank of the Jhilum. Again, the lower part of the plain of Peshawur was sandy, and had exactly the Flora of the arid tracts of the Punjab:—*Salsolas*, *Chenopodeæ*, &c. Mr. Elphinstone states, that many of the Indian plants remain in leaf all the year at Peshawur, that the thermometer stood at 112° for several days, and that it had risen even to 120°; it sinks to 25° in winter. At the Salt-hills, Dr. Falconer found the *Cassia obovata*, or Egyptian senna, in flower. From Attock he proceeded up the Indus as far as Durbund, and was much surprised with the vegetation; as he found it quite that of the characteristic forms of the Deyra Doon, or valley of the Himalayas in 30° of north latitude:—*Grislea tomentosa*, *Rottlera tinctoria*, *Hastingia coccinea*, *Acacia Catechu*, *Holostemma*, *&c.* On the banks of the Indus, in the valley leading up from Huzara, he found *Dodonæa Burmanniana*, a plant confined, as far as previously discovered, to the peninsula of India.

* *Vide* Illustrations of Himalayan Botany, pp. 6 and xxiv.

Mr. Vigne has also called my attention to his having been struck with two Indian-looking plants in his travels in these mountains. One is no doubt a *Bauhinia,* and the other *Grislea tomentosa,* which he says is there called *Javee.* In India it is known by the name of *Dhaee,* and its flowers, of a bright red colour, are used in dying.

From the great changes which take place in the physical features of the country, this must be the most northern limit to which the characteristic forms of Indian vegetation extend, and their extension to such localities is extremely interesting when viewed in connexion with their climate. Mr. Elphinstone long since remarked, that the south-west monsoon which deluges India with rain for three or four months in the year, that is from June to September, extends in a north-west direction, into which it is forced by the Himalayas, even until it meets with the Hindoo Coosh. Then the clouds exhausted of their rain, are barely able to water the mountains, without much affecting the plains of Afghanistan. In the north of the Punjab, near the hills, the rains exceed those at Delhi. The countries under the hills of Kashmir, and those under Hindoo Coosh (Pukhlee, Boonere, and Swat) have all their share of the rains, but these diminish as we go west, and at Swat are reduced to a month of clouds, with occasional showers.*

* Elphinstone's Caubul, p. 130.

Lieutenant Irvine, in an able memoir on the climate, soil, products, and husbandry of Afghanistan and the neighbouring countries, referred to by Mr. Elphinstone in his preface,* alluding to the two harvests which India has in the year,—1st, the *Rubbee*, sown in autumn and cut in the spring, consisting chiefly of wheat, barley, peas, beans, &c.; and 2d, the *Khureef*, consisting of rice, maize, joaree, bajra, &c. sown during the rains, or immediately before them, and reaped in autumn,—says, "these two harvests thus distinguished, extend as far as Jellalabad and Lughman, and generally to the cold climates. But these last, and also the warmer climates beyond them, are commonly said to have the *Rubbee* only. This is strictly true of the very coldest,—such as the Tibets, the greater part of the Huzara country, the upper parts of Budukshan, and some others.

2. If the plains of India continued to extend much further to the north-west, we should no doubt have a gradual change to the Flora of more northern regions; though the great dryness of the countries beyond the influence of the periodical rains, would prevent much approach to the verdure or the vege-

* This memoir was composed from information collected during Mr. Elphinstone's mission, and which has remained in manuscript until within the last few years, when it began to be published in detached parts in the Journal of the Asiatic Society of Bengal. It is well worthy of publication in a separate form, especially if notes were added, identifying the plants, &c., there mentioned only under their native names.

tation of the more northern parts of Europe. But instead of continued plains, we have the Hala and the Soliman mountains, extending from the western mouths of the Indus, and nearly parallel with its banks, until the latter range joins with the Khyber mountains, and those which intervene between Cabul and Jellalabad. To the westward of these mountains, the climate is different in the southern from that in the northern parts; for, as Mr. Elphinstone has stated, "the regular monsoon is felt as far west as the utmost boundary of Mekraun." But he had received no account of the rains beyond a line drawn through the northern part of the table-land of Kelaut, and the northern parts of Shoraubuk, of Pisheen and of Zhobe, to the source of the Koorum. They fall, however, in very different quantities in the various countries south-east of that line.*

The Soliman mountains, as yet unexamined by any naturalist, must necessarily present a considerable gradation of climate as well as of vegetation. Mr. Elphinstone mentions that two officers of his party attempted to ascend the highest points of the Tukht-i-Soliman, which is supposed to be about twelve thousand feet high. When they set off from the plains covered with bushes of the *jaund* and *kureel*, and entered the hills, they found the north side sloping and covered with *fir-trees*. At night "they were lighted by pieces of a kind of deal, so full of

* Caubul, p. 131.

turpentine, that they burned like torches." The whole party had previously crossed the Indus "in good flat-bottomed boats, made of fir," probably derived from this very locality.

The changes of climate and vegetation being dependent so much upon the physical features of the country, will necessarily be most striking where the mountains are most lofty. They will also occur in a less degree, even where the differences of the surface are less marked, and will be obvious to those paying attention to these subjects, if they have the requisite information for observing what they see. The Emperor Baber, in his first journey to the east of Caubul, says, "I had never before seen the hot climates, or the Indian country. When I reached the pass I saw another world: the grass, the trees, the birds, the animals, and the tribes of men—all was new, I was astonished!" So Burnes says, "At Gundamuk, we reached the boundary of the hot and cold countries. It is said to snow on one side of the rivulet, and to rain on the other. Vegetable life assumes a new form, the wheat which was being cut at Jellalabad was only three inches above ground at Gundamuk.* In the fields we discovered white daisies among the *clover*, and the mountains which were

* In the posthumous work "Cabool," by the late Sir A. Burnes, he says, "On the 26th of February the willow was in blossom; on the 11th of March the first flower of spring, or the "sosun," a small sweet-smelling iris, made its appearance; and on the 1st of April the apricots showed their blossom."

but ten miles distant, were covered with forests of *pine* that commenced about one thousand feet below the limit of the snow."

Mr. Elphinstone, in returning from Peshawur to India through the Punjab, says, "The whole of our journey across the tract between the Indus and Hydaspes (the Jhilum), was about 160 miles; for which space the country is among the strongest I have ever seen." p. 78. So Burnes, travelling in the opposite direction, says, "From Rotas we entered into a mountainous and rugged country of great strength." Here, therefore, with a change of physical features, there will be necessarily a change of climate, and with it a change of vegetation. Dr. Falconer writes that the Flora begins to change at Rawil Pindee, (and Burnes that there the Dandelion had become a common weed,) which is elevated and continues so, to the plain of Chuch, along the banks of the Attock. The country round Rawil Pindee is open, scattered with single hills and tolerably cultivated, and here Dr. Falconer first met with the famous *Zuetoon* or wild Olive, an undetermined species of *Olea*. Mr. Elphinstone first saw it between Carabagh and Cohaut. Further on at Hussun Abdaul, Dr. Falconer found Himalayan *Rubi* and a white-flowered Kashmir *Dianthus*, and there Mr. Elphinstone for the last time, in a garden which resembled and almost equalled that of Cohaut, saw the Plane-tree (*Platanus orientalis*), which forms the favourite ornament of all the gardens of the West. Burnes

says, that the peach and apricot glowed with blossom, and the vines clung to their branches.

To the westward of the Indus, but encircled by prolongations of the above range of hills, we reach the plain of Cohaut, a circle of about twelve miles in diameter, with hills around, varied and picturesque. The plain was green and well watered, and the climate delightful; the snow never lies long on the lower hills about Cohaut, and the fruits and flowers of all climates are said to be produced in the plain. Mr. Elphinstone especially mentions that the garden, spread along the banks of a crystal stream, afforded them great delight, though perhaps its charms consisted in its abounding in English plants, from which they had been long estranged in the climate of India. It was enclosed by a hedge, full of wild raspberry and blackberry bushes, and contained plum and peach trees in full blossom (21st February), weeping willows and plane-trees in leaf, together with apple-trees. The celebrated Bed-i-Mishk was also here, and Mr. Elphinstone was surprised to find it was a sort of willow, with yellow sweet-scented flowers like the Palm willow in Great Britain. It is probably the *Salix Ægyptiaca*. There were also numerous vines, as thick as a man's leg, twisted round the trees as if they were wild. The walks were covered with green sod, which looked the more English, because some withered grass was seen among the full, soft, and fresh verdure of the new year. There was also clover, chickweed, plantain,

rib grass, dandelion, common dock, and many other English weeds.

The plain in which the city of Peshawur is situated is nearly circular, and about thirty-five miles in diameter, and except for a small space in the East, it is surrounded by mountains, and watered by several streams fringed with willows and tamarisks. In March the upper parts of the mountains were covered with snow, while the plain was clothed with the richest verdure, and the climate was delicious. The orchards scattered over the country contained a profusion of plum, peach, apple, pear, quince and pomegranate trees, which displayed a greater degree of blossom than Mr. Elphinstone had ever witnessed, and the new foliage, a freshness and brilliancy never seen in the perpetual summer of India. The uncultivated parts of the land were covered with thick elastic sod, that perhaps never was equalled but in England. The greater part of the plain was highly cultivated, and the trees were chiefly mulberries, or other fruit trees, but oranges are rare. Except a few picturesque groups of dates, the only tall trees were the *Ficus religiosa* or *peepul,* and the tamarisk, which last grows here to the height of thirty or forty feet. The Cypress is a frequent ornament of the gardens, as well as the Plane-tree or Chinar, each attaining to the height of one hundred feet, "holding each other by the hand and rivalling each other in beauty." The Lombardy Poplar, which is so often mistaken for

the Cypress, in drawings of these regions, is also cultivated here.

Roses red, white, yellow, and China, are mentioned, and as being profusely abundant, with Anemones, Poppies, and stately rows of alternate Cypresses and Planes. Thyme and violets perfumed the air, and the green sod and clover put them in mind of a distant country. In the march from Peshawur, the plant called *jouz* by the Afghans, and *Khauree Shooturee* by the Persians, (probably *Alhagi Maurorum*) and a plant very common about Peshawur, which much resembles that in English gardens called Devil-in-the-bush;—no doubt a species of *Nigella*, and probably its seed is the *siah dana* used for flavouring dishes, and which is generally considered to be the Black Cumin of Scripture.

The difference of elevation, climate and vegetation is well expressed in Burnes's travels, when he says, "Since our departure we have been travelling in a perpetual spring. The trees were blossoming as we left Lahore in February, and we found them full blown in March at Peshawur. We had now the same joyous state of the season in Cabool. Great was the variety and number of fruit trees; there were peaches, plums, apricots, pears, apples, quinces, cherries, walnuts, mulberries, pomegranates and vines, all growing in one garden." *Rhuwash* or Rhubarb grows spontaneously under the snowy hills of Pughman. Hence Cabool has a great celebrity for producing it in the

form of the blanched stalks. The banks of the river are beautifully shaded by trees of mulberry, willow poplar.

Though we have no precise information respecting the vegetation of Afghanistan, yet there is no doubt from the cold and dry nature of the climate, there must be a disappearance of tropical, and an approach to the vegetation of more northern latitudes, as of the Persian and Mediterranean, with a few plants probably of the African region. The seeds of plants collected by Mr. Griffith, and sent to the India House, belonged entirely to such genera as Aconitum, Papaver, Thlaspi, Cheiranthus, Cochlearia, Cardamine, Sisymbrium, Silene, Arenaria, Ruta, Peganum, Epilobium, Campanula, Heliotropium, Onosma, Pedicularis, Linaria, Veronica, Hyoscyamus, Verbascum, Plantago, Samolus, Hippophae, Rumex, Polygonum, Euphorbia, Phyllanthus, Blitum, Iris, Tulipa, Tauscheria a Siberian and Tibetian genus, with a Rose and the Hawthorn, Leguminous seeds allied to Astragalus and Caragana, as well as several Compositæ of the tribe Carduaceæ, with species of Onopordum, Centaurea and Cichorium. The Prangos Pabularia was also met with, but Dr. Falconer says, "nowhere prized, as a valuable fodder, or regarded as an agricultural object of any interest."

If we proceed still further to the North West, we shall find a yet greater approach to European climate and vegetation. Major Todd, in a letter to the Agri-

cultural Society of Calcutta, writes that the climate of Herat is not so severe as that of England, with but moderate snow; the summer months hot, with but little rain except in winter and early spring. The principal trees in the valley are the elm, the ash, the fir, the plane, the poplar, the willow and the cypress. Of fruit trees there are the pear, apple, quince, peach, apricot, plum, cherry (sour), mulberry (red and white), pomegranate, walnut, filbert, barberry and fig; the pistachio flourishes in the district immediately north of the valley. Of melons and grapes there are every variety in perfection. The vegetables of Herat are cucumbers, beet, onions, lettuce, brinjall (egg-apple), carrots, turnips, spinach and beans; all except the three first named, of very indifferent quality. Among the flowers, the rose, jessamine, lilac, tulip, Narcissus, Iris, &c. are mentioned, with many of the most common weeds of European countries.

Many of these statements respecting the identity of species must be received with caution, as the evidence of general observers can only be received with respect to the general impression made on them by the appearance of the vegetation. But there is no reason to doubt that many European species of plants do exist in these regions; for it is thence we received our fruit trees, and probably our corn grasses. Mr. Ainsworth, in a late excursion in the country near Mosul, which is however much further to the West-

ward, collected forty species of plants in the neighbourhood of that town, and found thirty of them to be familiar as way-side British plants. Some of those found so common in all European countries, have no doubt travelled north with the cereal grains, as they have done South into India. There the climate is not suited to produce such plants except in the cold weather, when also wheat and barley can be cultivated nearly in the same fields whence rice has been harvested in the autumn.

In connexion with the vegetation, it is desirable to notice the cultivation; a subject into which Lieutenant Irvine enters very fully. He first informs us, that lands in these countries are divided into irrigated and not irrigated. The great seed time in the valley of Caubul is the Autumn, in which are sown wheat, barley, *musoor* (Ervum Lens) and peas; these are reaped chiefly in the month of June, having lain under the snow during the winter, and been protected by it. To the Spring sown harvest belongs, *chuna* (*Cicer arietinum*) which is very rarely sown in Autumn; but beans are sown about the end of May and reaped in the end of September. The two grains called in India *cheena* and *kungnee*, in Persian *urzun* and *gal* (*Panicum miliaceum* and *Italicum*) are raised in Caubul sometimes for fodder, sometimes for their grain. In the latter case they are sown in the beginning of May and reaped in August. Maize and *Mash* (*Phaseolus radiatus*) are sown a few days later,

and reaped in September. Rice, a far more important product than maize, is sown in May and June, and reaped the end of August and September. It is even practicable in this valley, by good management, to gather two crops within the year off the same ground.

The grain and garden vegetables, though scarce, are in general the same which are cultivated in England—carrots, turnips, radishes, cabbages, cauliflowers, lettuces, onions, garlic, spinach, cress, water-cress, &c. To these are added some from India, as the *bangun*, or egg-apple, *Solanum melongena*. Next to their fruits, the natives dwell on the excellence of their *paliz*, which is the name given to a crop of melons or cucumbers; and which require great quantities of manure and of water. The melons are described as being excellent, and the flavour of some as exquisite. The varieties are very great; nine kinds of seed were sent by Mr. Griffith, of musk melons, the Cabulee and Candaharee, and of the latter two varieties, *spuenkee awul* and *khasimee*; water-melons of Candahar, three varieties; *mirmalenzi*, *pundrasin*, and *kumbeenj*; cold musk melons of Caubul and Candahar, and the variety called *seenabaj*. One variety, named the Istambol melon, is a small kind which is not eaten, but held in the hand to smell. Pumpkins are also common.

Lieutenant Irvine states that hay is known in most of these countries, but not in all places. Some trust

the subsistence of their stock during the winter to the withered grass still remaining in the pasturing ground, even though it has been buried to a considerable depth under snow; others reap the natural grass of their pastures, to serve as fodder during the winter.

Lieutenant Nicholson describes the pastures as being rich, and that in the valleys and on the banks of rivers, where the towns and villages are always situated, the meadows produce the richest grass and clover. The seeds of some of these pasture clovers having been sent by Mr. Griffith to the India House, were ordered to be distributed by the Court of Directors. The clover produced some remarkably prolific crops, and the lucern came in as a green crop in the spring earlier in the season than any thing else.* In consequence of the favourable accounts sent to India, the late Sir A. Burnes was induced to give an account of their cultivation in Caubul.† He says there are three kinds of grasses cultivated in Caubul; *rishka* or lucern; *Shuftul*, a kind of trefoil; and *si-barga*, (three leaves) or clover. The first and the last continue to yield crops for some years, but the trefoil is an annual. The Lucern was found to be the common species, *Medicago sativa;* but the clover being a new species, was from its great yield, named *Trifolium*

* Proc. Agri. Soc. Calcutta, June, 1841, and Gardener's Chron. i. pp. 630, 750.

† Proc. Agri. Soc. of Calcutta, July, 1841.

giganteum. A species of melilotus, *M. leucantha*, has been advertised in this country as Bokhara clover, but it is a very different plant in properties, though like it, is luxuriant in growth.

The natives of the country boast especially of their fruits, and those of Caubul are acknowledged to be good even by the Persians. The chief fruits are the apple, pear, quince, plum, cherry, peach, nectarine, apricot, almond, walnut, pomegranate, figs, and grapes. With these may also be mentioned the Pistachio nut, and the *Sinjet* and *Sinjilla*, varieties or species of *Elæagnus*. But the mulberry is the most important, both in a wild and a cultivated state: and Lieutenant Irvine says, that there are not less than twelve varieties of it, and in some places dried and ground into flour, it forms a principal article of food.

Edgeworthia buxifolia—Falc. is an edible fruit, unknown in England; it belongs to the tribe *Theophrasteæ*, of which the nearest allied species are found in the north of Africa, and the rest in South America.

From a view of the vegetation and products, there is little doubt, that with good culture, many parts of Afghanistan would yield plentiful crops of most of the grains known in Europe. It is well calculated for the breeding of Sheep and the production of Wool; and the annual Silkworm would appear well suited to the country where the Mulberry is so abundant. The temperature also allows of the due control of the process of fermentation, and the probable production

of Wines of good quality, where Grapes flourish, are rich in varieties and excellent in kind.

The Hop might also be grown in the country, and Tobacco prepared of the best quality, as well as Hemp and Flax. The Cotton of the Punjab is said to be of good quality, at all events well fitted for the China market. They already export dried fruits, as raisins, *aloo bokhara* or dried plums and apricots, figs and almonds, Pistachio nuts, with the Costus of the ancients; saffron, a kind of madder, with other dyes and medicinal drugs. Assafœtida and ammoniacum are produced in these regions only.

3. Having traced the changes which take place in climate and vegetation, in proceeding from India to the cold and comparatively dry climate of Afghanistan, we may now, instead of proceeding to the north-west, turn to the right, and ascend the mountains which form the north-east boundary of the extensive plains of India and of the Punjab, and which surround the valley of Kashmir. Mr. Vigne has brought several specimens of plants from hence. The Author has treated pretty fully of this subject in his "Illustrations of Himalayan Botany," page 25—28, from materials obtained by the plant collectors despatched from the East India Company's botanic garden at Saharunpore when under his superintendence. It is there observed, that Bernier was surprised, on the first night that he left Bember and entered these mountains, to find himself transported as if from the

torrid into a temperate zone, and from the vegetation would have concluded, that instead of being in India, he was in the mountains of Auvergne. He was particularly struck by observing that on the side exposed to the south, towards India, there was a mixture of Indian and European plants, but on that exposed to the north he only saw European ones. This probably refers to the lower parts of the mountains. At the highest, the European forms must prevail on both sides, except during the cloudiness of the rainy season, when tropic-like forms may be seen at great elevations on both faces. Of Himalayan plants there are found on Peerpunjal, *Aconitum heterophyllum*, *Primula denticulata* and *Stuartii*, *Salvia nubicola*, *Rheum emodi*, with new species of *Potentilla*, *Saxifraga*, *Gentiana*, and *Pedicularis*. Among the trees and shrubs, we have, as to the eastward, three pines, two or three firs, and Deodar (Falconer); of the former, *Pinus Gerardiana*,* which further to the eastward is only found in the dry climate of the northern face of the Himalayas. There are also species of yew and juniper, as well as of oak, birch, maple, ash, hazle, elder, rhododendron, and gaultheria. Dr. Falconer remarks, that few if any oaks descend on the northern side of the Peerpunjal into the valley. Common thyme and marjoram, with *Prunella vulgaris*,

* This pine is called Neoza in Kunawur, Chilghozeh and Julghosa in Afghanistan.

are among the European species found here, with the gooseberry.

The northern latitude, and elevation of the valley of Kashmir, besides its being encircled by lofty mountains, necessarily create moderation of temperature. A great resemblance is observed in its vegetation to that of European countries, not only in the genera—as *Viola, Hypericum, Lythrum, Rubus, Salvia, Vicia, Hepatica, Adoxa, Epimedium*, &c., but also in many of the species as *Mentha viridis, Mentha arvensis, Dianthus barbatus, Lychnis coronaria, Myosotis palustris, Dactylis glomerata.* In the lake you see *Nelumbium, Euryale ferox,* and *Trapa bispinosa,* growing along with *Menyanthes trifoliata. Fritillaria imperialis,* the Crown Imperial of English gardens, grows wild in the shady forests of Kashmir. The saffron (*Crocus sativus*) is cultivated. *Prangos pabularia,* so much vaunted by Mr. Moorcroft, was found here by Mr. Vigne, and seen by Dr. Falconer on Ahatong, a low trap hill in the valley, but the Kashmirians do not value it, as they have abundant other pasturage.

A substance, well known to the ancients by the name of Costus, has been traced to this valley; it is known in India by the name of *Koot* or *Koost,* and forms an article of commerce to Bombay and Calcutta, whence it is exported to China. Dr. Falconer found the plant growing on the hills surrounding the

valley of Kashmir,* and as he found it belonged to a new genus, he named it *Aucklandia,* in honour of Lord Auckland, as a distinction well merited by his lordship's services in the cause of Indian botany. Dr. Falconer also discovered here a species of Fothergilla, (*F. involucrata,* Falc.) forming whole tracts of low jungle, and looking at a little distance, not unlike the hazle. Mr. Vigne informs me that its wood is called *chob-i-pau,* and with it he has had a flute made since his return to England.† For this it is well suited, and must therefore be like *Parrotia persica*, which is distinguished "ligno durissimo," is found in Persia and Caucasus, and belongs to the same natural family of *Hamamelideæ*.‡

* *Vide* Royle's Illust. p. 360, and Productive Resources of India, p. 223.

† *Vide* vol. i., p. 211.

‡ In connection with the vegetable productions of these regions, some interesting facts may be mentioned respecting some attempts made to increase their variety and to improve their quality Lieutenant Cunningham, aide-de-camp to Lord Auckland, having visited Cashmere, was treated with a curry of potatoes, which had been first planted only in the previous year by Dr. Falconer,* deputed by his lordship for the investigation of the natural history of these regions. Lord Auckland himself ordered a variety of seeds to be sent to Cabul from the public gardens of India, and requested that some should also be sent direct from England to Captain Bean, at Quelta; Major Leech, at Candahar; and to Sir W. Macnaghten, at Caubul. Last Autumn,

* Baron Hugel had first introduced them in Kashmir, and sent some to Little Tibet, where I saw them growing.—*Vide* Narrative of a Personal Visit to Ghuzni, &c., p. 174.

4. Crossing the passes from Kashmir, which lead into Tibet, we come upon a country which is very rugged and mountainous, extremely cold, and upon the whole having a dry climate, though in winter it is covered with snow. In most parts it is barren and bare of vegetation, but in sheltered situations where there is moisture, we have some of the same vegetation as characterizes Kashmir. Thus the valley of Astore, surrounded with high and barren mountains, has considerable verdure near their bases, where the rivulets run, and afforded Mr. Vigne several plants, among which some appear to be new species, with *Aconitum heterophyllum*, *Anemone discolor*, a species of *Podophyllum*, a *Dianthus*, *Geranium*, some *Gentians*, *Swertias*, *Agathotes Chirayata*, an *Epilobium*, *Polemonium cæruleum*, *Dracocephalum Royleanum*.

The elevated plateau, between Kashmir and Tibet, called Deosuh, raised 13,000 feet, forms one of the principal features of that region. It is high above the forest line, or birch region, and tenanted only by the Tibetian marmot. Its vegetation is restricted to herbaceous species, and a few dwarf willows, but these are so abundant as to clothe it with verdure. The Tibetian valley of the Indus is bleak and barren: the only spontaneous vegetation

no less than 360 different kinds of seeds were sent from the India House by the overland mail directed to the late Sir A. Burnes. These consisted of seeds of fruit-trees, vegetables, sweet-herbs, medicinal plants, corn and pasture grasses, as well as of ornamental flowers. But the lamentable occurrences in that country must have prevented them ever reaching their destination.

exists close under the snow limit. There Dr. Falconer got a spiked Rhubarb, distinct from the author's *Rheum spiciforme.* He also came upon two species of *Pyrola,* the only representative of the Ericaceous tribe in Tibet. Mr. Vigne brought some plants from Iskardo, which have the closest resemblance and indeed identity with some the author obtained from Kunawur, of which a detailed list has been given in the Author's Illustrations, p. 34 to 40. Among the plants brought by Mr. Vigne from these regions, are a species of *Actæa,* some *Cruciferæ, Silene Moorcroftiana, Biebersteinea odora,* species of *Astragalus Oxytropis chiliophylla, Guldenstadtia cuneata, Acer microphyllum, Potentilla leucochroa, cuneata* and *micranthes,* species of *Myricaria,* of *Hippophae* and of *Salsola,* with the beautiful Saxifrage, *Saxifraga stenophylla,* (Royle's Illustr. t. 50, f. 1.) called there *Mahi-i-peri,* or fairy's hair, from its numerous thread-like stolons, in which, and its general appearance, it so closely resembles a species *S. flagellaris* from Melville island.

In conclusion may be added a passage of a letter to the author from Dr. Falconer, who says, "I have already seen enough to convince me, from a trip to near Duras on the Tibet frontier, that the Flora there will bear a close resemblance in many general relations to that of the Altai mountains, shown by Ledebour and yourself."*

* *Vide* Illustrations of Himalayan Botany, p. 34 to 40.

APPENDIX.

Note, vol. i. p. 86.—Kusa is Pua Cynosuriensis; Tila is Sesamum Indicum.

Vol. ii. p. 122, add to the note.—The language of Multan resembles that of the gipsies, so I am informed by Mr. Borrow, more than any other that is known.

Vol. ii. p. 170.—I am not sure that the Nil Nag I visited was the Nil Nag of Abu Fuzl. Mr. Moorcroft, in his Travels, vol. ii. p. 283, mentions another in the mountains west of Kamraj, whence two streams flowed; one towards the Panru river, in Kashmir. and the other towards Kathai, in the Baramula pass.

Vol. ii. p. 192.—I have, perhaps, expressed myself too decidedly on the identity of the Khukas, or Ghukas, and the Ghikars. The Khuka Bambas are rightly placed in the Map, the Bambas being on the right bank of the Jylum. The word Duchin is inserted because it signifies the right. If Bambas be derived from Bam, the left, they must have been so designated by persons looking up the pass. Duchin Para, in Kashmir, is on the right of the Lidur river at present; in the Map, it stands on the left bank. Duchin, above Kishtawar, is a name applied to both banks of the Muru-Wurdwun stream.

ERRATA.

In the heading of Chapter X. vol. i. p. 313, *for* "fright and retreat of Azim Khan," *read* "fright and retreat of Shah Shuja."

Vol. ii. p. 190, *for* "Margula," *read* "Mahagula, the great defile."

Vol. ii. p. 171, *for* "Eysh Mekám," *read* "Eysh Makám."

THE END.

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Volume II

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